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Socrates and the Pig

Ananta Kumar Giri*

Shukara O Socrates (The Pig and Socrates)¹ is one of the touching and engaging books I have read in the last years. This book is written by Chitta Ranjan Das, a transformative critic and creative interlocutor of our times who has written voluminously on many aspects of life, culture, literature, and society. Das has also been engaged in many transformative movements of our times and has lived an exemplary life of seeking and intimacy. Das has written mostly in Oriya but some of his works are also available in English.² In *Shukara O Socrates*, Das presents us fifteen of his essays written in a period of twenty years — from 1969 to 1989. These essays deal with contrasting personalities, themes, orientations to life, and modes of relationships. But what is striking is that Das's contrasts are not typological but contrasts of radical reflexivity. Das does not argue that some people are born pigs and some Socrates. Pig and Socrates are two modes of relating to the self, the other, and the world. Building on the seminal work of John Stuart Mill who had urged modern man to realize the distinction between dissatisfied Socrates and the satisfied pig,³ Das concludes his essay "The real victory will be achieved only when the pigs also discover their friend Socrates hidden inside them."⁴ The distinction between Pig and Socrates is a question of radical reflexivity and is an object of discovery, choice, courage, and commitment. It is the *tapashya* of life (see below) which enables one to discover the Socratic challenge in one's life and be an instrument of self-actualization and social transformation.

Each line in Das's book is pregnant with meaning and is deeply symbolic and suggestive. In fact the contrasting types that Das uses are not simply social or historical or even psychological (in the genre of personality types) but symbolic and archetypal. Das himself writes that the meaning of symbol and its transformative significance is itself a matter of self-discovery and is dependent on openness on the part of actors. In Das's words, "As long as the *sraddha* [faith or reverence] in us is blossomed, the meaning of symbol also will remain open and will continue to generate many a blossoming in us

And in the *shastras* [texts] of sadhana, tapashya, and creativity both blossoming and climbing have been described as two sides of the same coin."⁵ In this essay, I hope to describe the vision and perspective of Das and provide some critical remarks.

We can begin this journey with Das's essay, "The Pig and Socrates." In this essay, Das deploys a term called "Manusha-Shukara" which means the human pig. For Das, the human pig is one who is easily satisfied with his own happiness, ego-aggrandizement and security. The human pig has a very narrow conception of happiness itself since he has no knowledge of what he is as a self and the wider webs of relationships which make society and cosmos possible. Das does not agree that human beings behave as satisfied pigs because this is what ensures success and security in society. Das tells categorically that it is man who himself chooses to be a pig but the human-pigs are clever to say that it is survival logic which compels them to be so. For Das, it is their cleverness and choice which have "banished the Socrates within themselves and has, in fact, subdued it." Through this they also kill the gadfly of conscience which can bite them".

Das urges us to realize that the pigs within the human beings are now coming out to the open as "Homo rapax and Homo extincor"⁶ and are taking humanity to the brink of disaster. This makes urgent for the rise of Socrates in self, culture, and society — a Socrates who means by happiness "a different kind of commitment."⁷ Socrates seeks to transform the world but in such seeking he does not want to acquire power for himself. In fact, his language of criticism is not simply the language of power and while accepting the inevitability of confrontation with powers that be, he has a much larger view of confrontation as human, moral, and ethical.

The significance of Das lies in broadening the universe of discourse by presenting us a new language of criticism, creativity, and transformation. Das seeks to transform the language of power in modernity through the language of *sraddha* and *tapashya*. In fact, for Das, transformation is an act of *tapashya*, an act of concentrated seeking on the part of individuals, institutions, and societies. *Tapashya* means concentration of consciousness and action in order to transcend the narrow limit that is given to

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oneself. It means living one's life for a more enriching intimacy, a qualitatively different kind of togetherness in society. Tapashya means discovering the center in oneself and the circle which can hold all of us together in our continued seeking and movement for transformation.

Das says that tapashya is neither an escoteric activity nor is it reserved for those who have decided to leave the world and close their eyes in different ashramas and monasteries. Everyday life of individuals is also the site of tapashya; in fact our routine life is and can be a tapashya. "If we agree to be prepared for genuine streams of transcendence then any instinct and occupation of our life can be a tapashya."⁸ But this transcendence is possible only when we have the genuine reverence for transcendence i.e. a genuine desire to transcend our given identities and loyalties and to be more and love more. Das also says that if we desire then "our literature, culture, civilization, art, and our love for art can be a tapashya."

While talking of tapashya, Das presents us two symbols. One is the symbol of destruction in Indian puranic tradition. In the Hindu myth of creation it is believed that after each age there is a destruction during which God sleeps over the ocean of eternal time and creates a new world. Das says that during this time God does not fall asleep but is engaged in the tapashya to create a new world. The Brahma that God creates first as His creative manifestation is not a fixed eternal subject but is somebody chosen by God for his tapashya during the epoch which has ended. In Das's words. "One who has the most intense tapashya in the previous age is selected as the new Brahma in the succeeding age."⁹

The second symbol of tapashya in Das's discourse is that of Valmiki. As we know from Ramayana, Valmiki became Valmiki from his previous self as the bandit Ratnakara by dint of his tapashya. Das argues that most of us live and die as an unreflective Ratnakara because we don't want to acknowledge the Valmiki in us, we don't want to engage ourselves in tapashya to transform us from Ratnakara to Valmiki. In fact, the contrastive parallel here is not Ratnakara but what Das call *Balmika*. *Balmika* is one who wants to plunder the world for himself and create more complicated nets in the world instead of untying the knots of unfreedom — of both self and the other. *Balmika*, the reflexive contrast to Valmiki is Ratnakara untransformed. While urging us to real-

ize that transformation of practice is possible through tapashya, Das says that even tapashya must be radically reflexive about its purpose. Building on the puranic mythology, Das says that the demons were engaged in tapashya but their tapashya was directed at acquiring power for themselves and subjugating others. In the modern times, we can find their parallels in Hitler and Stalin who surpass everybody in their concentration of consciousness and action. Thus while speaking of tapashya, it is essential that tapashya must be animated by a greater *sraddha* — a greater reverence for life rather than being driven by the will to power.

It is this contrast between the tapashya for power and the tapashya of *sraddha* that becomes clear in Das's discussion of Martin Luther and Erasmus. Both were contemporaries but they were inspired by different ideals of life. Das argues that Luther's ideal is the ideal of power while that of Erasmus is that of *sraddha* and tapashya. Luther wanted freedom from the authority of the Pope but in the place of papal authority he wanted to institute another authority of which he was at the center. Luther sided with the kings in the peasant rebellion that emerged in Germany as a consequence of Protestant Reformation. Das argues that Luther was instrumental in suppressing the rebellion and hanging even some of his own "comrades" on the ground that "when dogs bark they should be silenced with bullets."¹⁰ Luther was also intolerant of the Jews, and Das goes on to argue that much of Hitler's antisemitism can be drawn back to Luther.

Erasmus, on the other hand, was animated by different ideals. Erasmus was also against papal authority but he was striving for radical self-realization on the part of each human being. He was also for the spiritual and emotional unity of the humankind. While Luther was for power, Erasmus was for radical reflection. Das argues that while Luther is the symbol of bigotry, Erasmus is the symbol of "humanity and the faith in man."¹¹ For Das, it is not true that Luther and Erasmus behaved differently in only medieval Europe, they stand as contrasts of two different aspirations of life even today and present perennial challenges for human consciousness.

In the volume, Das has an exciting essay on the question of the real and ideal. Contrary to the many who easily identify themselves as the realist or the idealist, Das urges us to realize the transformative

link between the two, i.e. the real and the ideal Das argues that "the real is the base/ground of the ideal, while the ideal is its eye."¹² "In a genuine ideal there is an indomitable urge to touch the ground as there is an integral divine discontent in a genuine realist commitment to climb step by step and touch an ideal."¹³ "The ideal also has a materialist dimension, while the matter has also an ideal significance"¹⁴ For Das, our conception of the real depends upon "what we are and what our commitment is."¹⁵ In Das's words: "The expansion or contraction of the definition of our reality depends upon as much as our consciousness seeks to realize"¹⁶

Das argues that such a transformative link between the ideal and the real is shamelessly absent in Indian tradition which is so easily characterized as idealist by its many votaries and interpreters While our conception of the ideal has been saturated by the lofty ideas of the Upanishads, our social life has been governed by the laws of Manu

Das urges us to realize that on the one side is the poverty of ideology while on the other side is the challenge of an "ideal life"¹⁷ For Das, it is the quality of cultural realization in us that prepares us for the practice of an ideal life — a life that is based on life-affirming and life-enhancing values Das develops these ideas in his essays on culture and religion In his essay on culture, Das makes a distinction between culture and property, in fact, between cultural consciousness and property consciousness. Das calls these respectively *sanskṛti chetana* and *sampatti chetana* For Das, "culture is an aspiration in man of keeping one's circles continuously expansive, it is an urge to establish threads with others."¹⁸ Culture is that environment in human life which provides a sense of valuational worth what Das calls "mulya sarthakata" in one's everyday life, and "elevates one from the despondency of being bound to a routine" Culture means a creative dynamism, a perennial movement of seeking in three dimensions of existence — the individual, the collective and the cosmic.

But while cultural consciousness is characterized by sharing, property consciousness is characterized by possessiveness. In property consciousness, the other individual or object has no significance unless it is totally possessed Das criticizes the modern urge to possess culture as property to which nationalism has contributed a lot.¹⁹ But for Das culture is not our property rather it is a resource for the elevation of our life; it is not for consumption but for creation.²⁰

If culture is not a property, then religion is also not an opium. But when Das makes the contrast between religion and opium it is not just to oppose the oft-cited remark of Marx that religion is the opium of the masses. Das discusses the condition in which religions which had emerged to awaken human beings have degenerated into opiums. For Das, "a genuine religiosity does not come to bind us as a rope rather it comes to untie the many knots that constitute the knot of our life, and thus creates a *śraddha* in us to be a pilgrim in life." Also, for Das, religion is not merely a ritual; religion is not solely an aspect of the social system. Religion is primarily a spiritual awakening In fact, the first essay in the present volume is an essay on spirituality where Das makes a contrast between *Adhyasa* and *Adhyatma* — exercise and spirituality. While spirituality refers to the urge of continuous transgression of boundaries, exercise refers to the habit of locking oneself in a few rituals and in secured enclosures of different kinds.

Das begins his essay on life of art with the argument that man's day-to-day life is not a mere routine, whatever man does has a meaning and a symbolic significance. It is an aesthetic sensibility in man which makes his life permeated with art rather than just make him consume object of art that makes this possible.

Das says that in modern times when life is living its integral sense of art, the desire to possess and consume objects of art is increasing rapidly. Man now wants to hide himself behind the objects of art with which he adorns his drawing rooms. This is not a love for art but love for oneself. The beautiful environment that objects of art create in one's home and the world very easily makes one forget the need to look at oneself. Das argues that behind art "there should be an artistic attitude to life which should be diffused and contaminated to the whole of life." If we are not able to gather enough courage to face the challenges in our inner life and if our inner self is ugly then we would most likely hide it with many objects of art in our outer life and environment. Das argues that we must open that door in ourselves which enables us to touch the real Being in us and thus make art a total environment and an integral experience in life.

Das argues that life must have some valuational props or valuational foundations what he calls *mulya pratistha*. This he discusses in his essay, "Existentialist Mind and Life-Affirming Perspective" A life-

affirming perspective does not believe that one is condemned to an existence from which one must realize one's freedom; rather it celebrates the existence itself as joy by discovering its roots. For Das, "One discovers roots only when one realizes that one's many temporary small circles are encircled by many bigger circles. Only by one's expansion one is able to recognize one's roots."²¹

But the existentialist mind has very little patience for the search for roots and threads that make life meaningful. For Das, it is because existentialism started as a reaction to modern man's feeling of loneliness. But this reaction was animated by an inquiry into new definition of existence which enabled it to meet with the cross-currents of a wider humanism. This he finds in the works of Karl Jaspers, Paul Tillich, Martin Buber, and Victor Frankl. Das celebrates this second stage of existential inquiry which seeks to acknowledge each human being as a human being and accept him as a friend. Das says that it is by accepting each human being as a friend that we can solve that problem of existence. In his words: "We have to confront the present existence by counting everybody in the circle of our imagination in a humanist eye. Then only the world will look like a home for everybody, existence will not be perceived as a burden but as a joy. By entering inside that door we can have the friendship of all human beings and through this we can jump over the fences that have created our loneliness."²²

Das states that human recognition is neither a matter of ideology nor is it a matter of politics alone. Only when our ideological fences break down then our ideology transforms itself into a conscience. For Das, every ideology must transform itself into world conscience (he calls it *viswa vveka*) but existentialism has failed in this regard. For Das, similar has also been the failure of Gandhism and Marxism though the fundamental life-enriching conscience of Marx and Gandhi "has mingled with world conscience and has become a perennial calling for human transformation."²³ For Das, the world conscience of both Marx and Gandhi urge us to realize that the human problem is not primarily political; it is human. They urge us to address the problems of polity, economy, power, and authority only on the matrix of a "samagra sambandhabhumi", a total relational base.²⁴

Das wants to suggest that existentialism must now discover the spiritual base and aspiration of man. This would have been possible if there were

a creative dialogue between existentialism and Indian tradition. But this dialogue has not taken place because "existentialism has been imported from the West" and those who have spoken of existentialism in India have not cared to discuss the problem of existence based on "our form of life" and the "unique history of Being" in our tradition. What Das speaks of existentialism equally applies to the waves of modernism, post-modernism, post-structuralism, and deconstruction in contemporary India as well.

Das has an essay on the orientations to senses in which he discusses the contrast between those who want to transcend senses and those who want to enjoy these to the maximum by being totally immersed in the senses. Das calls them respectively *Atundriya* and *Ratundriya*. Unlike his other contrasts, Das does not celebrate either of them. For Das, those who leave the world of senses and the world are equally responsible for the misery of the world since they have not considered it their duty to transform the senses and the world in their very base. Das does not find anything stimulating in the sensualist either but goes on to argue that their sensuality can be looked on as a reaction to the extremism of the transcendentalists. For Das, "If our life and the consciousness which animates it can learn the art of expansion then in the desire for transcendence it won't leave this village of senses and go elsewhere. On the other hand to taste one's share of enjoyment it would not have to fall in love with any hole."²⁵

Das argues that escape is not the answer to the problem of existence and the significance of the symbol and institution of "Vanaprastha" in Indian tradition is to come back home with a new attitude of renunciation — to practise renunciation at home rather than go to the forest. In the ancient Indian tradition *vanaprastha* represented that stage of life cycle where individuals after having completed childhood, adulthood, and household responsibility, go to the forest to spend the rest of their lives. Das wants to transform the meaning of *vanaprastha* from a special stage of life to a total perspective on life. In this stage of total engagement and elevated consciousness *vanaprastha* becomes a symbol of renunciation. It provides us the Upanishadic challenge to realize that we enjoy our life through sacrifice and renunciation. The real significance of *vanaprastha* lies in realizing the following: "We will live in this world but we won't be erecting walls around our narcissism and selfishness and imprison ourselves in these

xxx Our two hands would not be desirous only to embrace ourselves but must expand themselves and touch the whole world as and when they desire."²⁶

Das laments that instead of the development of a *vanaprastha* attitude to life, now there is the rise of a jungle culture where human beings behave as if they are in jungles. Das calls this *Banya Prastha* — the site of the jungle. Those who rule in the jungle are old people who should have long renounced themselves from the orgy of selfishness and power. They are the ones who have grown old in age but have not developed the maturity of sharing and sacrifice. For Das, the child within them has not matured and has not been pulled by any urge for expansion. This lack of growth is getting manifested in their wickedness.

In his essays on leaders and actors — the *netas* and *abhinetas* — Das tells us clearly how the leadership of the world is now in the hands of the wicked. In fact, it is the actors who make a drama of their leadership who are now replacing the leaders. Leadership means a courage for transformation which is a vanishing trait today. For Das, earlier the actors were acting in the back and they had some fear of the leaders. But now they are out in the open like the pig to destroy the world for the sake of their enjoyment.

In his reflection on leadership, Das says that in our traditional Indian society there was not much scope for the development of a special trait like leadership. Roles were predetermined before and every one was expected to fit into these. It was a society of conformists where the "conscientious Dronacharyas were cutting the fingers of the enthusiastic Ekalavyas."²⁷ But in such a conformist society seeds of change came in the 19th century with its encounter with the West. With the freedom struggle and India's independence it is for the first time in the Indian history that its leadership was concerned with the well-being of all. But Das laments that soon this leadership passed on to the hands of the actors. It was no concern for the actors to be pioneers of social change and bear the pangs of transformation.²⁸ For Das, the real change would have taken place in Indian society if there was leadership for transforming the "ill systems" which have characterized it for centuries.²⁹

Das believes that education must create the leadership in us for transformation and for *tapashya*. In the *jeevana tapashya* of an educationist there is no quarrel between intellect and faith. An educationist

lives by his dreams and is animated by an indomitable urge to realize these in concrete relationships. He is engaged in a *tapashya* of new creation where his students are his laboratories. He considers it his *dharma* to enable them to bloom as flowers and waits for such blossoming as a "prayerful Being." But like the supplanting of leaders by actors in post-independent India educationists have been supplanted by the mechanics of education — the *Sikhyajantri*. The mechanics of education know only the language of power and want to "impose everything from the top."³¹ These mechanics have occupied the huge educational bureaucracy of our country. Now it is high time to confront these mechanics if we want to create a favourable climate for education. For Das, "There is no other way excepting confrontation but this confrontation is not merely political. It is a confrontation for a new possibility, it is a confrontation with the old, with arrogance, and hypocrisy."³²

Das says that the sensibility of this age by which he means the modern age is to put man in the center. It is an age of invitation for human intimacy beyond all social distinctions. But for Das this modern dream of bringing man to the center can be enriched by spiritual traditions of India where there is a reverse movement from "the shoots to the roots, from the jungle of many non-essentials to the discovery of truth."³³ Das also celebrates relativism in modernity. But similar to his critique of existentialism, Das says that there is a danger in relativism of being nihilistic. The danger lies in abandoning all values on the plea that they are relative. For Das, taking relativism to an extreme we see no problem in forgetting all life-norms and confuse destruction of norms as norm itself. Das says "In the Upanishads God has been described as the dress of the world. In this age we have achieved so much evidence and perfection of measurement about the sheer relativity of all old dresses but when are we going to weave a new dress for ourselves?"³⁴

Socrates is a symbol of courage and criticism for Das. But if Socrates and pig are two dimensions of one's self then how does Socrates negotiate with the pig within himself? The life of a Socrates is also a life of struggle where one is in constant negotiation with the pig-dimension of one's Being. But what is the logic of this negotiation? What is the logic of this dialectic? Das does not tell us about this. An anthropological life history of Socrates as a historical person and as a symbol probably may suggest some answers. In fact, I F Stone has attempted such a

critical interrogation in his *Trial of Socrates*.³⁵ Stone says that before his execution, Socrates's wife had come to see him but Socrates refused to meet with her.

Das himself writes that Socrates is not an "effeminate", — "he has a spine, a center." It is true that Das uses this adjective symbolically but is this symbol not masculine? Can we see a connection between the masculine courage of Socrates and his refusal to see his wife before his end? A larger question here is the language of criticism. Das's language of criticism is masculine; the heroes in this book on transformation are all males. There is no *tapaswini* in his narrative. There is also no Dara Siko in his contrast of radical reflexivity. Dara Siko is the Moghul prince who translated Upanishads and sacrificed his life for the spiritual confluence of religions. Das does not present Dara Siko as a symbol. To be fair to Das, since his book is not on Dara Siko his absence in it is unconscious. But is there a pattern to this? In his narrative on modern Indian education, Das talks about everybody from Swami Sraddhananda to Sri Aurobindo but does not mention somebody like Maulana Abul Kalam Azad. It seems Das has a problem in dealing with the feminine and Islamic as others. As a creative student of psychoanalysis Das himself would agree that what we unconsciously choose not to reflect upon is as important to understand ourselves as the symbols we consciously use for our narratives of transformation

In his reflection on the human condition Das is sensitive to both values and power. But what is the dialectic of value and power? This again Das does not address squarely. Though Das has not spelt this out as his key problem one also looks for more processual description of spiritual criticism and spiritual dialectics in his work.

Notes

1. Chitta Ranjan Das, *Shukara O Socrates* [The Pig and Socrates] Berhampur : Pustaka Bhandar
2. Some of Das's works in English are: *A Glimpse into Orissa Literature* (Bhubaneswar: Orissa Sahitya Akademi, 1981); *Balaram Das* (Delhi: Sahitya Akademi, 1982). I have discussed Das's perspectives in one of my recent essays, "Education as Transformation of Consciousness. A Glimpse into the Work of Chitta Ranjan Das," (*manuscript*).
3. In the words of John Stuart Mill :
It is indisputable that the being whose capacities of enjoyment are low has the greatest chance of having

them fully satisfied; and a highly endowed being will always feel that any happiness what he can look for, as the world is constituted, is imperfect. It is better to be a human being dissatisfied than a pig satisfied; better to be a Socrates dissatisfied than a fool satisfied. And of the fool on the pig is of a different opinion, it is because he only knows his own side of the question. The other party to the comparison knows both sides (quoted in John Dewey, *The Theory of the Moral Life*, New York: Holt, Rinehart, and Winston, 1908, p. 43).

4. Das, (*op. cit.*, 1989), p. 144
5. *Ibid*, p. 126
6. *Ibid*, p. 141
7. *Ibid*, p. 139
8. *Ibid*, p. 129
9. *Ibid*, p. 127
10. *Ibid*, p. 47
11. *Ibid*, p. 51
12. *Ibid*, p. 74
13. *Ibid*, p. 80
14. *Ibid*, p. 74
15. *Ibid*.
16. *Ibid*, p. 77
17. *Ibid* p. 54. Das also writes "Though the age of ideology has ended which means the time of blindly running after an externally possessing ideology and ideologues has ended, the age of following an ideal has not ended, the age of commitment has not ended" (p 121)
18. *Ibid*, p. 28
19. *Ibid*, p. 30
20. *Ibid*, p. 24
21. *Ibid*, p. 9
22. *Ibid*, p. 12
23. *Ibid*, p. 14
24. *Ibid*, p. 13
25. *Ibid*, p. 69
26. *Ibid*, p. 104
27. *Ibid*, p. 83
28. *Ibid*, p. 86
29. *Ibid*, p. 87
30. *Ibid*, p. 94
31. *Ibid*.
32. *Ibid*, p. 98
33. *Ibid*, p. 123
34. *Ibid*, p. 119
35. I.F. Stone, *The Trial of Socrates*
36. Das (*op. cit.*, 1987), p. 137.

A Rewarding Exercise

M.V. Pylee*

I first read *The Fall of Japan* by William Craig (Penguin Books, 1979) years ago. It fascinated me by its theme, for the gripping narration and its historic value. It brings out the fiercely fanatic qualities of the Japanese army, its courage and determination, the willingness of the Japanese people to work hard while undergoing great suffering and, above all, the will of a nation to fight to the last against heavy odds. *The Fall of Japan* is the story of the fall of a great military machine, unique in many ways. The book also gives a graphic picture of the American endeavour to develop the Atom Bomb and how the first two of them were let loose on the Japanese soil.

The first part of the book gives a graphic picture of the rise of General Hideki Tojo who was one of the chief architects of the war design and its execution. He was a man about five feet four inches tall, bald, with a scraggly moustache, round eye glasses and nicotine-stained fingers. His nickname was "The Razor". Strong man of the Army, Tojo had worked diligently to achieve his pre-eminent position. He had earned a reputation as a brilliant administrator, skilled organiser and scrupulous executor of the Emperor's orders. He was a man of huge personal ambition, drive and dedication. In 1937 he had become Chief of Staff of the elite Kwantung Army in Manchuria. A major spokesman for the military, he held that Japan's war with China was a "defensive" action designed to contain a hostile neighbour. In 1938 he went to Tokyo as Vice Minister of War. Two years later, immediately after Japan joined forces with Germany and Italy, he became Minister of War. During the year that followed, the Imperial forces continued to move southward on the Asian mainland, thus projecting themselves into an area that directly pertained to American, British and Dutch interests. In the summer of 1941 when these nations finally refused to allow Japanese importation of vital oil from the then Dutch East Indies, Tojo and his army felt that sufficient proof had been given that the Western allies intended to encircle and destroy Japan.

The American Secretary of State, Cordell Hull, demanded that Japan withdraw from the Chinese mainland and Indo-China. In answer, on September

6, the Imperial policy makers made a tentative decision to go to war if negotiations failed. In October 1941, Hideki Tojo was asked to form a new cabinet to solve the deepening crisis with the United States. He was now Premier of Japan. Most Americans would think of him as a dictator equivalent to Hitler or Mussolini; but he was, rather, a bureaucrat — a militarist at the head of a militarist ruling faction. Narrow-minded, with an almost paranoid distrust of American intentions, Tojo could not envision any policy but a firm stand against outside "encroachment".

When statesmen and even supra-belligerent navy officers hesitated to take such a drastic step as attacking the West, it was Tojo who stiffened their resolve. Dissident voices were stilled by threats of violence. The Commander in Chief of the Imperial Navy, Isoroku Yamamoto, was openly condemned when he told his admirals that Japan could not defeat the United States in a long war. Deeply disturbed at the prospect of disaster, Yamamoto conceived an operation designed to immobilize the United States Fleet for one year, and so give the Japanese time to win a sizeable number of victories before attempting a negotiated settlement. This operation was the bombing of Pearl Harbor. Pearl Harbor was Yamamoto's solution to the dilemma posed by his less practical colleagues.

The Army and Navy won the victories he had predicted. For six months, Japanese arms ruled the Pacific. Singapore, Bataan and Corregidor fell. Then at Midway, America turned the tide. Aided by the fact that Japanese codes had been broken and deciphered by American cryptoanalysis, the United States fleet inflicted an enormous defeat on Yamamoto's task force, which had sailed out intending to annihilate the remnants of Admiral Nimitz' battle line.

Yamamoto retreated to his cabin on the battleship Yamato and did not come out until she docked in Japan. After he left his flagship, wounded crewmen were furtively taken to isolation wards of hospitals. Survivors of the stricken warships were warned not to mention anything about the Battle of Midway. Until the end of the war, few military men in Japan knew, as Admiral Yamamoto did, that in June of 1942 the Japanese Navy had been irreparably damaged and the Empire had suffered a fatal wound.

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After Midway, some admirals in the Imperial Fleet began to think of a negotiated peace. In the Imperial Army under the leadership of Tojo such thoughts were rarely entertained. Only in the Navy was there a sizeable nucleus of officers willing to discuss it. In the summer of 1943, one of them, Admiral Sokichi Takagi, was summoned to Tokyo by the Naval Ministry to conduct a survey of the war. He pored over available information and concluded that if the Americans succeeded in winning the Solomons, Japan must sue for peace. By the end of 1943 the Solomons fell, but Takagi still dared not circulate his conclusions in writing lest he be accused of defeatism—or worse, treason. Instead, he chose to approach top officials one by one, hoping to impress them individually with his country's desperate situation. When he did, each man in turn was afraid to act on the warning.

The first break within Japan's ruling circle did not occur until after the Americans landed on Saipan in June 1944. In countless engagements since Midway—Guadalcanal, New Guinea, Tarawa, Kwajalein—Imperial soldiers and marines had been dying by the thousands. With the invasion of Saipan, and with his vaunted army in serious straits, Premier Tojo was at last confronted by his opposition.

The Jushin, a group of elder statesmen serving in an advisory capacity to the Emperor, decided that Tojo had to resign. Though officially powerless, the Jushin exerted a subtle influence on government policy. All its members were former Premiers. In July, when Tojo's fortunes were at a low ebb and he was trying to reorganize his cabinet the Jushin imposed several conditions designed to inhibit his power. They not only forced Tojo to relinquish his concurrent post as Chief of Staff of the Army, and to oust Navy Minister Shimada, a Tojo ally, they also insisted on having several senior statesmen of their own choosing included in any new cabinet. This last issue led directly to Tojo's downfall: the Premier could neither induce some of his own supporters to resign, nor persuade Jushin men to join the cabinet under his leadership. With his cabinet in disarray, Hideki Tojo had no choice but to resign.

At this time, Japanese control of the Pacific was shrinking visibly. As the Imperial forces found themselves being pushed back to their Home Islands, they fought with increasingly suicidal desperation. Tojo went home to his wife and garden and left his successors to preside over the fall of Japan. He did not want to see it himself and in attempting to commit harakari—suicide—shot himself. But he was rescued in time and later faced

trial for war crimes and was sentenced to death.

The American strategy to beat Japan as early as possible was to bomb the country using heavy bombers called 'B-29'. These planes could fly at a height of over thirty thousand feet and Japan had not the kind of planes which could intercept them. Day after day hundreds of these planes bombed all strategic points all over Japan disrupting the country's roads, rails and destroying industrial and other establishments which helped the war effort. But the Japanese people still stood firm in their resistance to the enemy.

By July 1945 the first two atom bombs were ready and the American administration took the fatal decision to use the new bomb to bring the war to an immediate close.

On the fifth of August, precisely seventeen seconds after 8.15 a.m. the "Little Boy"—that was the name of the bomb—was dropped on Hiroshima. The bomb weighed nearly five tonnes. It fell on a city of 2,55,000 people. At an altitude of 1870 feet the nine and half pounds of cordite drove the uranium chunks into each other and the equivalent of 13,500 tonnes of TNT exploded in the sky. A brilliant purplish-white flash lit the interiors of the three B-29s. The pilot, Tibbets, was momentarily blinded. Captain Parsons, who had daringly armed the Little Boy in flight to avoid any danger of explosion on take off, was staggered by the flash and the unfolding destruction. The three B-29s flew away from the devastation. Major Tom Forebee had dropped the Little Boy within feet of the prescribed aiming point. It was released only seventeen seconds later than planned. It was a mission perfectly executed. Nothing had gone wrong!

On August nine, more or less the same action of dropping another bomb was repeated. But this time it was a bigger bomb. It was called "the Big Man". It fell on the city of Nagasaki. It was let off at an altitude of 1540 feet. It triggered an implosion, a bursting inward. The resultant shock-wave quickly pressed the separate section of plutonium together. In turn, the new dense plutonium sphere compressed a tiny "initiator", composed of particles of beryllium and plutonium. Alpha rays emitted by the plutonium acted on the beryllium, which sent a shower of neutrons out into the surrounding dark grey metal. In a millisecond Nagasaki became a graveyard!

Twenty four hundred feet to the north east, the roof and masonry of the Catholic Cathedral fell on the kneeling worshippers. All of them died.

Following the atom bomb catastrophe, the United States gave an ultimatum to Japan to surrender. In the meantime the B-29s had been waging a campaign of enlightenment as well as destruction over Japan. Millions upon millions of leaflets fell from bomb bays informing civilians that the war was hopeless. The Americans hoped that this cascade of paper would foment public opinion toward insisting that the carnage cease.

On the fourteenth of August Emperor Hirohito addressed the Japanese Cabinet in hushed silence. Several members of the Cabinet were sobbing or weeping. In measured tone, with choking voice the Emperor said : "I have studied the terms of the Allied Reply and have concluded that the reply is acceptable ... I appreciate how difficult it will be for the officers and men of the Army and Navy to surrender their arms to the enemy and to see their homeland occupied. Indeed, it is difficult for me to issue the order making this necessary and to deliver so many of my trusted servants into the hands of the Allied authorities by whom they will be accused of being war criminals. In spite of these feelings I cannot endure the thought of letting my people suffer any longer . . .

It matters not what happens to me but I wonder how I can answer the spirits of the ancestors if the nation is reduced to ashes with great sacrifice of life. Therefore, as the Emperor Meiji once endured the unendurable, so shall I and so must you. If there is anything more that should be done I will do it. If I should have to stand before a microphone, I will do so willingly."

Suddenly he stopped and moved out of the room. Few of his audience saw him go. Instead of rising to bow before the Emperor, most of them sat crying into their hands. Two men slid into the floor. On elbows and knees, they cried uncontrollably. The tiny room was filled with sorrow as grown men expressed their grief. Rivals sobbed beside each other. Enemies comforted each other. Japan had lost its honour. The capitulation was complete.

The news of the capitulation spread like wild fire. Men, women and children all over the country, armed forces, officers and men alike, were absolutely stunned. Though, they all knew that the war was tearing Japan apart, they had not expected the end to come in this way.

After leaving the Cabinet room, General Anami, the War Minister went to his room and in a mood of uncontrollable grief and shame shot himself. When his assistants rushed into the room they saw him in

a pool of blood, unconscious. Doctors were called in but they had little hope of his survival. Colonel Koyabashi, a close attendant of the General acted immediately. He ordered everyone out from the room except one military physician to whom he gave explicit instructions. The doctor agreed and opened his medical kit. From it he drew a hypodermic needle. He approached the thrashing form, bent down and inserted the syringe in an arm. General Anami died in seconds.

When assistants cleared the body, blood stained papers that had lain under Anami were revealed. One of them read : "Believing firmly that our sacred land shall never perish, I with my death, humbly apologise to the Emperor for the great crime." Anami had offered himself in payment for the mistakes of the Army.

But his was not an isolated case. Thousands of others followed suit. Among them were many distinguished generals, soldiers of great reputation, admirals, statesmen and many others. That was the traditional style of the Japanese people when adversity confronted them.

What a horrible catastrophe is a war. What does not happen during its execution ? This book is full of such happenings, heart-rending accounts of human passion, the cruelty and barbarity to which man can descend and the inhumanity he can indulge in. The suffering of the war victims, the fate of those caught by the enemy, the cruelty and violence perpetrated on them, all these find numerous instances all over the text. There is hardly any other book related to a titanic world conflagration like the second World War which depicts events in such detail as the *Fall of Japan* describes.

There is hardly a nation on earth comparable to the Japanese. They are indeed unique in many ways. And those unique traits of the Japanese nation, the Japanese people, the Japanese soldiers, all these come out vividly in the book.

The book is a product of painstaking, long and arduous research. The author has interviewed a large number of knowledgeable people who had some role or other in connection with the second World War, in America, Europe, Japan and South East Asia. He has also consulted very large number of books, documents and records. His Selected Bibliography consists of a large number of books, documents, reports, statements and interrogations, magazines, newspapers and many other publications. He has spent years in writing the book. It is indeed a remarkable work and reading it is a rewarding exercise.

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R.K. Narayan's *The Emerald Route* Passage Through Karnataka

S. Abdul Kareem*

The Emerald Route by R.K. Narayan, first published in 1977 by Orient Paperbacks, republished by Vision Books in 1987, *The Open Eyes* by Dom Moraes, published by the Government of Karnataka in 1976 and *Rediscovering Karnataka* by M.V. Kamath again published by the Government of Karnataka in association with Vikas Publishing House Ltd in 1985, constitute a trilogy on the theme of Karnataka which bids fair to run into a fairly large number, since the variegated land presents, as it were, through the kaleidoscope a new perspective, a new vista with every turn and tilt. The department of tourism in the State has its own strategy to depict this many-splendoured land in splendid terms. But what entices a reader is that these well known writers bring a new charm all their own. As commissioned writings with an eye on selling the Karnataka scenic setting, the works abound in literary flavour which cannot be undermined.

To R.K. Narayan, the theme of Karnataka is encyclopaedic in nature, however selective in its approach, since to cover all the parts of Karnataka between the covers is a task by itself. Wonders aplenty and marvels many, to a writer like Narayan what is of prime importance is the quality and texture of its men in the setting and their culture. Beginning at the beginning in the tradition of *Alice in Wonderland*, Narayan begins with a children rhyme of a cow accosted by a hungry tiger, which musters courage to plead for time to go home to feed its calf and return. The tiger relenting is aghast to see the honest cow returning, true to its word, is touched to the quick that it jumps off a crag to its death. The cow, *nandi*, is symbolic of Karnataka as a creature of unquestioned integrity. Narayan says with his characteristic candour that Kannadigas more than any other linguistic group in India suffered much under rulers who spoke Tamil, Telugu, Malayalam, Urdu, Portuguese and English to give unto its people a

catholicity rare to come by.

Narayan sets Kannada as the main jewel of the Dravidian stock whose writ runs through a history of more than 2000 years as much through inscriptions as through its hoary writings of yore taking into strides Pampa (942 A.D.), Ranna (993 A.D.), Basaveshwara (12th century), Kumara Vyasa (1400), Sarvajna (1700) bringing it to the doors of modern period from the 18th century leaving behind 'Great Writing' compelling the present generation to surge forward with the force of the past.

Of its complex history, the rise and fall of the dynasties is touched in brief depicting the glory and grandeur of Gangas, Kadambas, Rashtrakutas, Hoysalas and Chalukyas. Besides history, legends come alive from ancient epics, Sita bathing in Chunchina Katte in Mysore, an eternal spring issuing from a rock touched by Rama in Tumkur, the river Pampa of Ramayana identified with Tungabhadra near Hampi, Vatapi with Badami. Narayan takes a bird's eye view of history and language is the opening chapter called 'Preamble' skipping a galaxy of names which paint the pageant and glory of Karnataka in the pages of history.

The Emerald Route starts from Mysore, the city of Narayan, through Hunsur and Hassan journeying up and down the ghats, Konkan coast and Coorg. In the circular tour of nearly 1000 kilometres Narayan paints the greenery of glens and glades, of fern and foliage. The waving paddy fields on the banks of Kaveri and Hemavathi crossed, Narayan enters his ancestral home in Hassan where his father had served as head master. They rattled across the roads to enter into the temples of Belur and Halebidu sculptured by the renowned Jakanachari. Here he turns a guide with his voluble show to depict how the temple is mounted on a star-shaped basement with flight of steps with 650 elephant figures each one in a different pose with each row depicting a variety of themes in stone filled with figures and decorations, which if studied

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steadily each day for ten hours, takes fifteen days to complete the circumference of the star-shaped pedestal.

From Hassan, Narayan takes us to the heights of Sravanabelagola. Atop the 400 feet high granite hill stands the 58 feet high statue of Gomateswara in resplendent serenity. Narayan writes: 'Nothing grander or more imposing exists anywhere out of Egypt and even there, no known statue surpasses it in height.' The journey cuts across Chikmagalur nestled in a valley South of Baba Buden Range, named after a Muslim saint Baba Buden who arrived from Arabia and settled in the mountainous country bringing with him a handful of coffee seeds marking the beginning of coffee cultivation in India. The cave with the tomb of the saint is the confluence of Muslims and Hindus who also believe that Dattatreya has reportedly disappeared in this cave. From there to Kemmanagundi, the scene shifts to 'the mining of the ore by blasting the red mountain-side loading them in trolleys which roll down on cables to Bhadravati Iron Works, 72 kilometres below.'

Sringeri hallowed by the stay of sages in their hermitage invites Shankara who in the short span of his life proved to be a prodigy to leave behind a lasting philosophy. Shankara described Sringeri thus 'Here is harmony, an absence of hatred even among creatures which are natural enemies.' At such a sanctified spot travel turns into a pilgrimage as Narayan takes us to the temple of Sharada to gaze on the deity 'shining in the lamp light and the swinging flame of camphor.' Crossing the highest point in the Western Ghats at Augumbe, the Narayan party lands at Mangalore, the all-weather harbour town intended to revolutionize the trading pattern of Karnataka, which earlier has been captured by the Portuguese, then by the Arabs, by the Nayaks of Bednur, subsequently by Haidar Ali and Tipu Sultan taking it in their turn, to fall into the hands of the British after the fall of Srirangapatam. Since it provided access to the outside world, Mangalore has maintained an atmosphere of cosmopolitanism.

Traversing a distance of 67 kilometres, through the groves of arecanut and coconut palms, the party arrives at Dharmasthala, pilgrim centre for devotees drawn from all religious denominations who come in search of peace through meditation abjur-

ing all aimless talk, arguments and vain discussions as the injunction of the kshetra enjoins on its pilgrims. Verily, Dharmasthala is the meeting place of Jains, Christians, Muslims and Hindus, with no barriers felt among Vaishnavas, Saivaites and Madhvas. 'In the Shiva temple, the priests are Madhav Vaishnavaites and Heggade is the Dharmadhikari of all temples, although a Jain.' The holy shrine of Manjunatheshwara is a welcome home for devotees of diverse creeds who are treated with utmost cordiality as guests. The Heggades are synonymous with piety as well as hospitality and the present scion, Shri Veerendraji Heggade is the creator of all that is best in higher and professional education in this part of Karnataka. His institutions are temples of excellence to counter any charge of commercialisation of education here. Close is Udipi, the seat of Madhwacharya and the temple of Krishna decked in gold and jewels and Kanakadasa not entering the temple because of his caste, peeped through to have the darshan as the image in the sanctum turned from east to west in order to afford him a view.

Passing through Subramanya, the Narayan entourage arrives at Mercara, the land of Generals and of people of martial race. It has its distinct enchantment for its 'wooded slopes, homesteads in the little valleys and the undulating landscape. From Mercara through Bhagamandala is Talakaveri at a distance of 50 kilometres on the slopes of Brahmagiri hill, the birth place of the river Kaveri, rising to the surface almost like a bubble in a trough like structure, then a larger one till it spouts up a couple of feet high to meander through the meadows growing in size and stature as it reaches Mysore flowing with force upto Sivasamudram, to plunge in greater amplitude through Tamil Nadu to join the sea in Tanjore, nourishing plant and human life, knitting people together otherwise separated by state barriers. This was the first leg of his tour reaching back Mysore whence he commenced his journey to begin with.

The Part Two of the work is titled 'the Rockies' covering the districts of Gulbarga, Bidar and Raichur. One can see traces of the glory of the Deccan in Gulbarga and Bidar, the seats of Behamani kings in turn. Gulbarga is sacred as it is a meeting place of two cultures, the one nurtured by the Sufi saint Hazrat Khwaja Banda Nawaz and the other a holy shrine of Sharana Basaveshwara, who

while denouncing casteism, superstition and reliance on meaningless rituals laid the foundation of a rational and humanistic outlook in the 12th century in this part of the country. Passing through Shorapur and Lingsugur, they reach Bellary, 'which has been changing hands' entering the precincts of yet another glorious realm of the bygone times. The Vijayanagar emperors ruled resplendently till subdued at the Battle of Talikota in 1565 leaving behind a heritage where one discerns sermons in stone and books in running brooks. Traversing the rambling pile of rocky hills, they reach Chitradurga gaining prominence after the fall of the Vijayanagar empire with the Nayaks establishing their firm foothold subsequently to be subdued by Haider Ali and Tipu Sultan.

Next, Tumkur tells its story through an adjoining village Kaidala which stands amplified as full-fledged story appended at the end of the book. Sira, 53 kilometres away from Tumkur is known for its elegant palaces and a fine garden, called Khan Bagh, after Dilawar Khan, the prototype of the famous Lal Bagh of Bangalore

Bijapur figures in Part III under the caption, 'Whispers and Echoes' for its famed whispering gallery. In the opening sentence of the chapter, Narayan opines that Bijapur merits a whole book, but here a mere chapter seems to be adequate. Things strange are the substance of marvels. But a travelogue writer depends much upon his vision. Narayan calls it a city of death, dotted as it is with tombs, ruins and mosques. The Dome of Gol Gumbuz looms over its surroundings. Narayan calls it the land of five rivers and unlike Punjab, it is a parched land frequented by famines and droughts. He traces the origin of the Sultans to Constantinople. The Prince, Yusuf Adil Shah fled from Constantinople fearing death from his brother ultimately landing at Bijapur to found a new kingdom. Badami, away from Bijapur by 14 kilometres was the capital of Chalukyas and it is famous for its cave temples. Hinduism sans sectoral differences is the greater glory of the Badami caves, as of the four rock temples, two are Vaishnavite, one Saivite and one Jain. They are reminiscent of the well-known rock ranges of Arizona in the United States going by 'The Dateless Diary' of Narayan. The Chalukyan glory faded with Bijjala and Basaveshwara as his minister felt compelled to leave his master to propagate Veerashaivism through his Vachanas whose study has

evoked considerable interest in recent times in the Chicago University with the transcriptions of the late Prof. A.K. Ramanujam.

Having traversed the rocky areas, the Narayan caravan landed in Bangalore built by Kempe Gowda initially. The people he saw there seemed to walk out of his novels, like the yarn-broker, cycle-repairer, grain merchants, vendors of sweets, pawn-brokers, all forming 'the warp and weft of the social fabric here-about.' In one of the churches, he read a line below the portrait of Rev. Benjamin Rice (1814-1887), 'a Kanarese preacher, who delivered sermons in Kannada for over fifty years.'

Back home in Mysore, his home for more than half-a-century, Narayan goes into nostalgia crossing the Kaveri bridge beckoned by the lights on the Chamundi Hill. He relishes the life that Mysore offers in its placid and poetic atmosphere, the Nanjungud plantain with its unique flavour, ambrosial in taste, the mouth-watering Hurigalu, Kobri Mithai, Masala Dosa and 'Set Dosa'. He has his academic haunts like the Maharaja's College, Chamundi Hill, Lalith Mahal Palace, the Oriental Library Kukkanhalli Tank where he poured over his books in the shade of the Gul Mohur tree forgetting time gazing oft times at the rippling water surface radiating the glory of the scene bathed in sunset.

Having dealt with Bangalore and Mysore in Part Four, he visits the places that do not fall directly in the Emerald route and gives an account of them in Part Five under the caption, 'Here and There'. From the vantage point he sees: 'About 14 Km away from Mysore, the great river divides into two branches which meet again about 5 Km further down and these parted arms enclose a space of land known as Seringapatam.' Gautama had come here and settled here a few thousand years ago. Narayan reports that the famed Ranganatha temple was built and improved with stone materials secured from the destruction of 101 Jain temples in a nearby town. The river washed island harbours a temple, a fort and a town, changing hands from over four hundred years from Vijayanagar Viceroys to Raja Wodeyar of Mysore, later to go into the hands of Bijapur forces, repulsed by Kantirava, besieged by the Nayaks of Bennur, attacked by Mharattas, later by the Nawab of Arcot and also by the Subedar of Deccan marching into it with French forces, whence it fell into the hands of Haider Ali, sieged by the

British in 1792 and 1799 after Tipu fell a martyr. Verily Srirangapatam is a 'battle field' battle-scarred and it has had a haunted appearance with tombs, monuments and cemeteries.

A visit to Talakad turns Narayan into an environmentalist, the legends of the brothers Tala and Kadu coming handy. When they began to cut down a tree, blood flowed, and when the wounds were dressed with the leaves of the tree, out flowed the milk. The river Kaveri has created yet another island at Sivasamudram before descending into the plains of Tamil Nadu, having hurled through two falls, Gagana Chukki and Bara Chukki about two hundred feet roaring, foaming and spraying down into the deep pool below. Sivasamudram has the distinction of being one of the earliest power houses in the country. Melkote turns out to be yet another shining example of religious tolerance, having given shelter to Ramanujacharya when persecuted by the Chola King to declare his faith in Siva, the Hoysala King Bittiga giving him asylum. Under the influence of this teacher, the king himself was converted to Vaishnavism and assumed the name of Vishnuvardhana.

From temples and their legends, it is but a deep descent into the gold mines of Kolar and Narayan donning the metal hat proves his mettle and goes down to the depths of nearly 8000 feet to see the mining activity in the deepest mine of the world. He is no arm chair philosopher. He wanted to experience the thrill of going down into the bowels of the earth before expressing about them. Commenting on Belgaum, Hubli and Dharwad, he found nothing extraordinary in this trinity, except for the imposing edifice of Karnatak University at Dharwad. He talks of 'Karnataka Varthaga Sangha' which in reality is the Vidya Vardhaka Sangha started in 1890. At Dandeli, they saw a mountainous stock of bamboo ready to be crushed at the West Coast Paper Mill. They visited the Kalinadi Project going into the tunnel. He was impressed by the scenic beauty of the sea-side town of Karwar.

The 'Postscript' brings Narayan centre stage where he, as an introspective writer, answers the charge much before he is criticised by his readers that the present work is un-Narayan-like with the conspicuous absence of his characteristic humour in the lighter vein. Narayan defends it on the premise that Karnataka is overwhelmed with history, rich in

legend and the comic element finds no chance to sneak in amidst scenes of conflicts and conquests. Obviously, we miss the 'Swami' whose mind hovers on 'bondas' while preaching Bhagavadgita, or Raju failing to bring down rains, or Rosie lost in her artistic dream. Life cannot be all giggles. It is grim too! A travel in the realms of gold, jewels, rocks and ruins replete with history cannot but be sombre. One misses the lighter and brighter side of Narayan here.

The present work is 'an account of places and persons one has seen.' The description of places is exquisite and racy and the narration of legends is quite gripping. The story teller in him, a born raconteur he is, cannot be suppressed. The facets of Karnataka are limitless: undulating mountains, lush green forests, rippling rivers, a great deal of history, major schemes of power generation, industrial and irrigational projects, a host of mystics and saints, of kings and dynasties, eminent warriors and kings who 'played their part and vanished into wings'. Verily, the theme is encyclopaedic! But what emerges from this lucid account is 'the quality and texture of its men and culture'. Though historians may discount the emergence of the cultural credo from such wanderings, sponsored as they are, it cannot be denied that foreign travellers of antiquity are quoted with respect. A modern traveller too tells a tale and Narayan tells it exceedingly well.

In the 'Postscript', Narayan turns a critic and conservationist too, when he sees natural resources being exploited he flings the question: 'At what price?' The forest wealth of Karnataka is amazing, and alas, it is depleting — the finest teak, rose wood, sandal wood and bamboo, the variety of creepers and climbers that one chances at the foot track 'winding through and vanishing into the thicket'. Poachers have had a field day here. Narayan is pained to see eucalyptus supplanting bamboo. He flings the question: 'Has any one heard of an elephant standing beside a eucalyptus tree or chewing its leaves?' The steady emasculation of bamboo makes him feel guilty, an undefatigable user of the paper he is as a writer. His agony and anguish cannot be missed: 'I cannot put pen to paper without thinking of all cutting, crushing and destruction that has gone on in order to provide me a sheet of white paper.' Valmiki's sloka flashes to his mind 'Man, the destroyer, who will not let innocent birds meet in peace.'

Denudation of forests apart, Narayan dreads the prospects of the disappearance of mountains when he saw engineers stoutly defending the blasting of mountains tunnelling it to a mere shell. He like Nehru loves mountains and is aghast at the chemical process perfected by the American scientist by which 'mountains can be reduced to powder and flushed off into the sea.' Clarifying that conservation need not mean going back to cave-dwelling or living on berries or roots, he adds: 'Surely there must be a way of utilizing resources without wiping out sources.'

The book naturally invites comparison with similar ones from Dom Moraes and M.V. Kamath. Dom in his *The Open Eyes — A Journey through Karnataka*, begins with the sentence: 'The child's eyes opened..'. History stands interspersed with travel and the account alternates between two ways of writing, with unwanted names of hosts who could as well be left to themselves. But Dom does more than justice while talking about Dr. Bendre with his incurable activity and new-found love for 'numismatics'. He didn't miss the Dharwad pedas of Babu Singh either. He was enchanted by the mellifluous voice of Mallikarjun Mansoor and gives a chapter to the 'Pais' of Manipal for their memorable contribution to banking, education and health. Shri Shivaram Karanth and Dr. T.M.A. Pai come alive through his accounts as also the Generals, Cariappa and Thimmayya. His account closes with a note on K.V. Puttappa, the doyen of modern Kannada literature. All these find no references in Narayan, only they remain as echoes.

M.V. Kamath's *Rediscovering Karnataka* begins with the invocation: '*Udaya Vagili namma cheluva Kannada nadu*'. The first sentence tells more than any story: 'The road to Paradise begins in Karnataka — and ends there'. He must have been inspired by the oft-quoted Persian verse regarding Kashmir. His expressing partakes of poetic sentiments and is organised, as in a textbook under captions like 'Western Influence' and 'Islamic Contribution'. A journalist to the core, he couldn't refrain himself from commenting upon the political affairs of the day. Hence the account makes room for the fates and fortunes of political parties in Karnataka.

But Narayan's narration of the journey and description of the landscape is pure and free, as it were, seraphically free from the taint or tinge of any

kind. Wanderlust most of us have, but to write of one's wanderings in an enduring form is not everybody's cup of tea! What catches the imagination of the reader is not miracles and marvels of remote antiquity, but the simple episodes told in a telling style. Between the lines gleams the vision of the traveller. His style is inimitable.

Neither is it a dateless diary. Narayan did create one on his visit to the United States. The Emerald Route he took was as fascinating as it was beckoning. One would rather travel forever on such a journey till Death tramples us to fragments. A master-craftsman finds in each legend ready material for a tale or a drama. 'The Khedda' in the 'Appendices' is a radio feature depicting the important event in Mysore attracting visitors from all over the world. He begins the feature thus. 'In the heaven of children's vision, you have a never ending ride on the back of an elephant and are privileged to watch an unceasing march-past of elephants'. The exercise at Kukkana Kote rouses the child in the reader with the beginning of the drive with the crack of a gun and bugle sound. Narayan grows nostalgic in the note as the elephants are fast becoming extinct and Khedda defunct, thanks to the Kabini Project which has put that memorable area under water.

He spins out a one-act play celebrating the sacrifice of a rustic who gave his life to save a tank about to breach. Yet another story 'The Restored Arm' (Kai-dala) flows out of his fertile imagination celebrating the life of Jakanachari. Themes as sublime as these are far from his sense of human absurdity and incongruity in which he revels with no rival. Graham Greene found the comic element in Narayan drawing its sustenance from the traditional life of the South Indian Society and the characters juxtaposed with ironies, incongruities and inconsistencies. The history and legend of Karnataka are free from this light hearted flippancy.

The Emerald Route will remain a remarkable work of the two R.K. brothers—R.K. Narayan and R.K. Laxman, each one a master nonpareil in his realm. Behold the evocative sketches of exquisite beauty — the streets of South Indian towns with cows grazing and donkeys braying in the foreground, with mounting temple tops, the Vimanams in the background. With a few deft touches Laxman creates misty mountains, the waving lush fields, green throughout, the imposing arches of Islamic architec-

ture, the prayerful minarets jutting out into the sky, the imposing and serene Nandeeshwara, the country urchin riding a bison, the coniferous pine trees, the temple elephants bowing in reverence to the priest — all part and parcel of the Karnataka panorama one cannot miss.

Narayan recording his gratitude to the Government of Karnataka for sponsoring their tour confesses that they were left totally free to write or sketch as they liked without offering any hint or suggestion. Hence they could select and record aspects that appealed to them most. Though commissioned to write by the State Government, Narayan made no attempt, 'to write up', nor even to write 'at the top of his voice'. Be it coastal plains or craggy mountains, rain-drenched forests or sun-baked plateaus, Narayan excelled in his descriptions without much ado. He was treading a familiar ground. His pages are satisfying, nay, refreshing. Quiet flows the Kaveri. So does his prose.

The Narayan of *The Emerald Route* is distinct from the creator of *Malgudi* and its dramatis perso-

nae, as facts are distinct from fiction. That he could not marshal the facts gleaned as they are from the history of Karnataka is too simplistic to be true. A writer selects. The way he presents facts and blends them with legends, tradition and custom is akin to lacing the fabric with dreamy borders. The tapestry is rich and variegated. It endures.

Narayan conducts his readers, holding them by their hand, and pointing out rare sights with the other and all this, with love. His aim is not to sell Karnataka. With him one is wafted in the fragrance of the Mysore Jasmine (Mysore mallige) savouring the terrain as also the clime leaving behind a lasting and lingering impression. One feels the joy of discovery with eyes, but also through one's whole being. The impression one forms of the land and its people, their forte is bearing of one another's differences with equanimity and understanding, so characteristic of Karnataka with diverse languages and different creeds, strengthening the fabric through its warp and woof, contributing to the confluence of cultures.

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Elitism Against Quality and Equality?

A Critique of Educational System in USA

S.P. Punalekar*

The Third World countries look upon the developed, industrialised nations as trend-setters in the field of knowledge production and management. Not only that, there is an explicit desire within many underdeveloped and developing countries to blindly emulate experiments carried out within the developed countries' educational system with an intention to catch up with them. This aspiration in itself is not beratable; provided it is cautiously monitored through adequate awareness of the hurdles or bottlenecks these developed countries are facing while implementing liberal, radical ideas in their classrooms.

It is now being discovered that the developed countries themselves are in the throes of intractable crises and contradictions. For instance, the educators in America are fiercely debating on issues like academic skills, integrity and honesty among the teachers, relevance of melting pot theory and other attendant experiments like desegregation, protective discrimination, and state support to public schools. Each of these ideas and projects which once considered as emancipatory are now being questioned on grounds of social efficacy and academic relevance. Some critics go further and repudiate these as mere dogmas or political gimmicks.

The present essay concentrates on some ground level realities as portrayed by Thomas Sowell, one of the foremost critics of the present US educational system in his recent book, *Inside American Education* (The Free Press, New York, 1993). Our essay also focuses on some counter productive tendencies revealed in the literature on the subject. Sowell is currently a senior fellow at the Hoover Institution, and specialist in social and economic policy affairs and history of ideas. Sowell is not alone among the critics, there are many others who hold similar views on the subject. To them, current era is that of 'falling standards and declining quality'. They also have ideas on alternatives to deal with present crisis situation.

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Sowell's main concerns are spelt out in the opening chapter of the book titled; *Decline, Deception, and Dogmas*. In America, general decline was visible since 1960s, this was evident from both, the subjective perceptions and evaluations of the teachers as well as from the results on a variety of objective tests such as SAT, ACT or Iowa Test of Educational Development. 'As of 1991, only 11 per cent of the eighth-grade students in California's public schools could solve seventh-grade math problems.' Even the employers who recruited them were dismayed to observe the deficiencies of erstwhile students.

Surprisingly this decline did not arouse any concerted remedial action on the part of educational authorities. Instead they tried to gloss over this malady or tried to somehow cover it up. There were instances of inflating the grades of the students, both at the school and college level. Other dubious practices like 'not recording failing grades on the student's records, allowing students to withdraw from class when a failing grade is impending, and ordinary cheating' were also adopted without impunity. According to one national survey, (reported by Chris Gilleland in his article *Academic Dishonesty*, quoted by Sowell) the proportion of students engaged in cheating increased by 78 per cent between 1966 and 1988.

As the years passed by, academic deficiencies began to get unmasked with regular intervals. Diane Ravitch and Chester Finn in their essay, *What Do Our 17-Year Olds Know?* reported that nearly one-third of American 17-year olds did not know that Abraham Lincoln wrote the Emancipation Proclamation; half did not know who Joseph Stalin was, and about 30 per cent could not locate Britain on a map of Europe (quoted in Sowell). It was further revealed that they very much lagged behind Japanese and Korean students in matters of 'thinking abilities' or 'analysis of experiments'. American students were surpassed by others where more sophisticated level of reasoning was required.

Thus the principles of knowledge transmission were seriously compromised in American schools and colleges. The students passing through them

learnt neither an intellectual process, nor had a secure knowledge base. Also they could not acquire regular habits of study. Findings from some studies on this theme revealed distressing trends. In 1985, some 33 per cent of college students devoted 16 or more hours per week for their study outside the classroom. By 1988 this percentage came down to 23. Similarly, in 1966 some 52 per cent of all college freshmen had checked at least one book from the library during the preceding year. By 1990, this percentage was as low as 27.

How did the educational establishment react to these charges of increasing academic deficiency? According to Sowell, their response was patently defensive. They resorted to strategies of 'secrecy, camouflage, denial, putting the blame on others and demanding more money'. There has been no preparedness to introspect and restructure the prevailing institutional practices relating to knowledge transfer. The handy excuses were: social factors and financial resource constraints.

Sowell rightly questioned this posture. He argues; "...Implicit in all this is the wholly unsupported assumption that more money means better education. Neither comparisons among states, comparisons over time, nor international comparisons, lend any credence to this arbitrary and self-serving assumption." Why larger quantum of money does not necessarily result into improvement in education? One reason is that the money allocated for education never reached the classroom, asserts Sowell. It is less spent on the teacher's salaries or the pupil's overall development, and more on the bureaucracies and other non-instructional items.

The situation at the college and university levels is equally grim. Here, the problem lies not so much in non-availability of finances, but in domain of teaching and instruction. Studies revealed that as the years passed by the teacher student ratio had substantially decreased and teaching load sharply came down. Now the teachers spend less and less hours in the classrooms. This tendency is particularly very strong among the universities having strong research traditions. Here, the teachers would spend more time in research and consultancy work. The *publish or perish phobia* also helped generate this neglect towards the students by the teachers at graduate and postgraduate levels and their overall development. Best teachers who devoting their time single-mindedly towards the development of stu-

dents and who are often honoured with the awards find difficult even to get their tenures confirmed in the same college or university at the end of the academic term.

The document under review gives a detailed description of strengths and limitations of the teachers. In the US the school teachers are in large numbers and fairly unionised. They are vocal in articulating their needs and interests. The American Federation of Teachers (AFT) has more than 600,000 members. Their union has a political clout also. A member teacher enjoys considerable social and economic security. Their salary bears no relationship with the level of their competence or incompetence; rather the salary is compatible with 'longevity and college credits'. Most incompetent teachers are protected by law or judicial interpretations. For this, a case of a teacher from North Carolina cited in the text is both amusing and alarming. This school teacher (a female) could not pass ten-word vocabulary test in the court room. But in her defense, she said; "I am not saying I was the best, but I don't think I did more harm than anyone else." And the court gave the decision in her favour asking the school management to reinstate her.

Now about the ground rules in cultivation of teachers. Sowell comments; "Consistently, for decades, those college students who have majored in education have been among the least qualified of all college students, and the professors who taught them have been among the least respected by their colleagues elsewhere in the college or university.... Education schools and education departments have been called 'the intellectual slums' of the university." Some parents openly complain about the performance of these teachers. In a letter, one parent bemoaned the fact that his child was being taught by "mediocre teachers who appeared to have precious little creative inspiration for teaching and very little interest in children."

There are institutional barriers as well to ensure better teaching performance at the school and college level. These include the policies, practices, and legal constraints placed on the educational institutions. They prevent 'rational maximisation of teaching performance', says Sowell. For instance, often institutional rules protect teachers whose performance is poor. Mediocrity and incompetence get routinely reinforced through such rules and practices. Legal costs for the dismissals are prohibitive; as

the teachers' unions fight the cases till the last recourse.

Another serious problem relates to non-academic orientations. These include everything from political ideologies to psychological-conditioning programmes. Their sponsors include ordinary commercial firms as well as corporate business houses. The 'new' courses/information kit include such subjects like nutrition, health and hygiene, life adjustment, sex education and death education and recently the themes like environment, anti-nuclear movement etc. And the teachers are simply not equipped to handle these tasks. Under the guise of new themes and issues, the educational establishment attempts to change and restructure the values of the pupils. But are they succeeding in their attempts? The answer seems to be in the negative, because the knowledge contents are deficient. The results of such experiments are quite disturbing. These programmes act as brain-washing techniques for the students in the classroom and generate emotional stress, shock or desensitisation; reports Sowell citing some studies in substantiation. These experiments also separate and alienate the students from the familiar environment of the family, parents, kins etc who have different set of values and beliefs

In Chapter 4 on *Assorted Dogmas*, Sowell makes a forceful plea for carefully scrutinising the notion of multiculturalism. He makes distinction between two diametrically opposed views. The first relates to a group of peoples from many racial, ethnic and cultural backgrounds who constitute a nation. Second view is narrow and politically dangerous. It refers to an agenda of separatism in language and culture, a revisionist view of history as a collection of grievances to be kept alive, and a program of both historical and contemporary condemnation of American society and Western civilization.' Sowell believes that the second meaning has gained ascendancy in American schools and colleges. He berates it as an attempt of multiculturalists to make these beliefs a *new orthodoxy*, to be imposed institutionally by the political authorities.

Providing education to a child in two languages or what is called 'bilingual education' is the product of such experiments in multiculturalism in pedagogy. But Sowell has described how wasteful and deceptive the whole experiment in bilingual education is in actual practice. Also the racial feelings have not totally disappeared after the students were

exposed to so-called multicultural education. The students largely moved within their own known group; and there was hardly any inter-group interaction outside the school hours. So also other dogmas like making education more 'relevant', 'sensitive', 'whole-person oriented', 'role model-based' etc. He criticises that such doctrines are self-serving and harmful for the progress of children and also that of society. He says that these dogmas "justify or camouflage a historic retreat from academic education.... American school children and American society are the ultimate victims of this gullibility."

Now about the affairs relating to colleges and universities. At present there are more colleges and less students demanding entry into it. As *The Chronicle of Higher Education* comments, "As competition for new students grows tougher, college presidents are treating admissions directors like football coaches, firing those who can't put the numbers on the board." In a single year, some ten to twelve college admission directors are fired. Successful ones are hotly chased by other colleges and are lured with a promise of handsome salary. Also there is fudging and manipulation of test scores to attract students. Then there is a myth of a big-name college. Firstly, we do not know that such colleges appropriate the extraordinary freshmen. They are bound to do better. Secondly, we have no opportunity to test as to what would have happened if the same students had joined some other lesser known colleges. We generally never raise such questions; Sowell rightly cautions.

Similar problem arises when the educational system goes whole-heartedly in implementing principle of preferential admissions. In theory this principle is flawless. But in practice, there are several ramifications with political undercurrents. Sowell gives number of examples from different states to prove his point. The problems encountered are of academic and social nature. First, the minority students admitted on preferential ground suffer inferiority complex. There is an element of "intense anxiety and threat to the student's self-esteem". In this respect, the perceptive observations of Summers are worth reproducing here :

"Such a minority student may end up 'confused, floundering and unable to keep up....' He is thrust into first year class with students with much greater verbal facility and much more developed skills in manipulating ideas. He is

denied the time necessary for him to perfect the process of case analysis or to learn to work through legal problems, for the educational process is not geared to his needs.... The situation almost insures a sense of lostness and defeat."

Remedial help or reduction in the course loads are not the right measures, as they injure the minority students' sense of self-worth and esteem; leave alone the perceptions of other students towards them. Blacks, Hispanic and other minority students are facing such painful prospects. It is interesting to note that there is feverish debate on this issue of preferential treatment to minority students. In this respect, it would be helpful to note the views of Judge Macklin Fleming who has been extensively quoted in this book. Fleming was apprehensive over the fact that only 5 out of 43 black students who got admitted to Yale Law School met the normal admissions. Describing such experiment of mixed classes as 'social experiment with loaded dice and a stacked deck', Fleming expressed an anxiety that the black students being unable to accept an inferior status willingly, they would seek other means to salvage their self-respect. According to Fleming, there will be persistent demand for elimination of competition, lowering of the standards of performance etc. He further asserts :

"...Second, it seems probable that this group will seek personal satisfaction and public recognition by aggressive conduct, which, although ostensibly directed at external injustices and problems, will in fact be primarily motivated by the psychological needs of the members of the group to overcome feelings of inferiority caused by lack of success in their studies."

Sowell readily shares Fleming's premonition, and emphatically argues, "Unfortunately, Judge Fleming's prediction of more than 20 years ago turned out to be true not only for law schools, but also for the academic world in general." Inclusion of minority students on preferential ground has resulted into militant political activism centering on demands for special admissions, special programs and special hiring of minority faculty. "Most of the more prominent colleges and universities have not only acceded to most of these demands but have also promoted double standards — both academic and social — for minority students"; Sowell woefully notes.

There is a process of self-aggregation cultivated

by the minority students, Sowell feels. Self-aggregation (which the Blacks or Hispanics may like to describe as mere self-defense) means living in a group and be engaged in a groupthink. This process has a political mission as well. It helps in defending the students of their own ethnic group against subordination or marginalisation. It has other positive functions such as articulating their special demands on a collective basis. But this phenomenon has other visible ill-effects. It drives a wedge between the White and non-White students, and creates two separate camps with very little interaction or dialogue between the two. Prejudices are so deep-seated that a minority student who desires to maintain intimate relations with the White students is despised and often ostracised by the peers of his ethnic group.

Even Asian Americans who are largely oriented towards multiculturalism face such situations of embarrassments in the college campuses. They are ridiculed with the term *Banana* (yellow on the outside and white on the inside) for their efforts to cultivate friendship with the White students. If the term is used for the Asians; the term *Oreo* is used for the Blacks, and *Coconut* for the Mexican Americans. The pressures are indeed hard on the minority students, and very few can withstand them. The following observation correctly depicts the environment encountered by minority students at Dartmouth.

"Most have a healthy attitude when they come here. They want to meet all kinds of people....they quickly learn the ugly reality of Dartmouth's reverse racism... Many black freshmen can't withstand the pressure.... They begin to eat together, live together, and join all-black fraternities and sororities....At first, they resisted the pressure to abandon their well-integrated circle of friends, yet were unable to keep up the resistance." (quoted in Sowell).

The pressures do not stop at verbal ridicule. Sometimes it gets extended to assault and intimidation. This has happened at Berkeley and Cornell universities. Self-aggregation is achieved through matching room mates by race. In Antioch College the militant black students intimidated, threatened, and in some cases physically assaulted other black students 'who disagreed with them'. Such has been the helplessness on the part of those who are managing the institutions of higher learning. This sense is graphically conveyed by Allan Bloom in his *Closing*

of the American Mind. When approached, the provost of Cornell University told Allan Bloom that the campus politics in general was such that 'no university in the country could expel radical black students or dismiss the faculty members who incited them (quoted in Sowell).

For the emergence of seeds of 'new racism', Sowell holds the educational administration and academia responsible; the former for their implementation of such measures like free speech restrictions, making ethnic studies courses mandatory, larger quotas for minority students and faculty etc, and the latter for their silence or open complicity in promoting such experiments. Also disturbing is a growing tendency among the American universities to disallow or to positively obstruct those speakers whom some radical, left-wing students hold in low esteem for their views or convictions. There are many such occasions in the past where the students have disrupted the meetings of visiting speakers. The speakers included Caspar Weinberger, Jerry Falwell, Adolpho Calero, and even Eldridge Cleaver, former Black Panther leader (but now a renegade in students' view).

Sowell is equally critical of the teaching community in the colleges and universities. He gives good deal of evidence in support of his condemnation of the teachers, their academic incompetence, political tactics to divide the students, pleasing the powers that be to ensure escape from criticism from above, undercutting teaching load, keeping aloof from the students in a classroom etc. He also brings to our notice other debilitating features such as flimsy ways of imparting special education in matters of sex life, drugs addiction etc

Why there is decline of academic standards and downgrading of quality at all stages of education? Sowell pins the blame on the sheer quantitative growth of students and as a result, the rise in the number of teachers. The net result has been the rise of an empire built on inefficiency and incompetence. The Teachers' unions are strong political bodies. They are also the lobbying centers for the promotion of teachers' interests. The teachers as well as their unions are unwilling to listen to any complaints arising out of indifference or apathy of the teachers. 'With millions of jobs, millions of students, and hundreds of billions of dollars at stake, the education establishment has not welcomed criticism or critics.' Their alliance with political parties is also

strong. In Minnesota, for example, the state affiliates of the National Education Association (NEA) and the American Federation of Teachers (AFT) together often contribute more money to politicians running for statewide office than all other political organizations in the state, put together.

There are four major areas of criticism pertaining to American colleges and universities. These are: (i) unacceptably low and declining quality of education; (ii) supplanting of academic skills by the ideology in humanities and social sciences; (iii) open discord and disharmony due to campus racial policies; and (iv) suppression of free speech and hostility towards those who dissent. What has been the response of those at the helms of academic affairs? Unfortunately they have not come out with constructive response based on dispassionate scrutiny of the objective forces. Instead of amending their outlook and activity, the educators have mostly sidestepped these issues. Worse still, they have found refuge in 'radical redefinitions of words to create a protective academic Newspeak, and a general burying of specific issues in larger and more innocuous generalities.' In brief, the response was tactical, and not substantive.

Sowell feels that the educational system has reached its critical stage of nemesis, bordering on bankruptcy. He says with a sense of bitterness, that ".....Allowed to continue as it is, it will absorb ever more vast resources, without any appreciable improvement in the quality of its output, which is already falling behind world standards. Its educational failures cannot be justified, or even mitigated, by its many non-academic social goals....".

But the system is not without its assets and Sowell tries to take a sympathetic but balanced view on this subject. He recognises that the postgraduate institutions in America are the finest and coveted by the aspiring students world-over. This is especially true in the disciplines of life sciences, mathematics and medicine. This is so at the level of research or advanced learning requiring sustained intellectual participation of students and teachers together. But when one comes to the level of teaching in other disciplines at the undergraduate level and also at the elementary and secondary levels, the real problems start. The American students are deficient at these formative levels. As a result, they cannot compete with the foreign students at the higher levels such as doctoral programmes.

At lower levels, i.e. in elementary and secondary schools, the American students are good on information but too poor on the intellectual skills/analytical ability. This bankruptcy is 'both in institutions and in attitudes. The two go together.' The main reason is absence of critical attitudes on the part of the educators. There is an element of self-indulgence on their part. And in this process of self-indulgence many others contribute directly or indirectly; and these include legislators, college trustees, administrators and alumni, media persons and law-enforcement agencies.

How do we counter these deficiencies? Are these damages reparable; given the political clout of the teachers and the support rendered to them by the senators, business firms, and others? Sowell is optimistic of the favourable results and feels that the battle against the declining educational standards is worth pursuing. He recommends adoption of multiple strategies to arrest retrogression that has set in at two levels; (a) at school level, and (b) college and university level. For the promotion of educational quality at school level, he recommends the following, (i) to abolish the monopoly of credentialing held by schools and academic departments of education, (ii) abolition of tenure; and (iii) to ensure accountability. 'Any serious attempt at monitoring results must take the choice of test out of the hands of those who are being monitored.' For bringing about reforms at the college and university level, Sowell suggests two steps; (i) accountability to the outside world must be maintained institutionally, and (ii) effective monitoring made possible by creation of independent sources of information.

And in his concluding view Sowell strikes an optimistic note saying that in America all necessary ingredients for a successful educational system exist. But the educators are unwilling or too slow in buckling down to the 'task of teaching academic skills' to the younger generation. He further avers :

".....The problems are fundamentally institutional. Changing those institutions is the key to changing behaviour and attitudes too long insulated from accountability The stakes today are our children's future — and nothing should be more worthy of the effort."

Sowell has unfolded before us disturbing and also depressing side of American education. He can-

not be faulted for his anxiety and somewhat worrisome narrative; though some may feel that part of his analysis betrays underlying over-reaction. His narrative becomes sensitive and at times polemical. The main issue is whether he has been able to perceive and disentangle the 'real' as against 'notional or episodic' factors influencing the present day American educational system.

I think that some critical flaws remain in his analytical framework. He has not explicitly stated his own theoretical position, though the readers get some glimpse of his underlying philosophical position in-between the lines. First, he has leaned too heavily on a functionalist perspective. He allocates in his narrative too large a space for a formal role and status of the educators, teaching faculty, students and the managers of the educational apparatus. To him, the educational system is a self-propelling and autonomous entity with inherent invincibility against any odds. Reality is however different and more complex. Education is closely linked with and influenced by the external economic and political institutions and agencies.

Not that Sowell is totally unaware of the linkages. He does demonstrate that he is apprehensive of the unwholesome influences. But he is not able to avoid the *fallacy of all-inclusiveness of the sub-system*. Improvements in education are closely dependent on improvements in a larger system. One cannot insulate schools, colleges and universities for too long from these externalities. Logic of this lesson seems to have been underplayed in Sowell's narrative.

Secondly, and more importantly, about the issues of social equity and justice. In American society, these issues are negotiated through programmes of special assistance and help to those belonging to minority groups like Blacks, Mexicans, Hispanics and others including the women. Sowell has done well in documenting both the social and psychological ill-effects of protective policies on the individuals and concerned groups. He has perceptively brought out the impact such measures have on functioning of the educational institutions. But then, his subsequent commentary and critique including the correctives he recommends betrays a lack of social and political realism. True, the manner in which the ideas of social equity and justice are pursued along with its political undertones and

promotion of racial groupings is faulty. Some of their worst, counter-productive features need to be condemned by any right-thinking individual. But that should not lead us into believing that the very idea of minority or gender justice and protection is a worthless project. That is turning the clock back historically.

There is no evidence to infer from the writings of Sowell that they are seriously opposed to the very idea of protective discrimination and the emancipation of its potential beneficiaries. He too espouses these progressive norms and principles. But the degree and depth of his criticism offers enough opportunities for the opponents who desire early scrapping of all progressive measures and preferential policies and programmes. Misplaced morality becomes an enemy of social equity and justice.

Equally serious is the behaviour and action of others in the system; politicians, bureaucrats, teaching faculty, their unions and federations. They all are responsible for proper implementation of such measures, and provide conducive public opinion in support of liberal, progressive policies on the campus. Why there is such a dithering and distortion? Why implementors back out and help generate negative image of such progressive policy/schemes? These are important questions to pursue.

And most painful and disturbing is the behaviour of the minority groups, and especially their opportunist and short-sighted leadership. Sowell has done well in exposing their misplaced militancy and highhandedness. It is time that saner elements take over the mantle of leadership in these organizations. Else, unwittingly the minority students would themselves be the adversaries of their own cause and group interest. In other developing countries including India, similar happenings are not rare.

We can conclude this essay by reminding us of the warning signals indicated by an eminent French sociologist Emile Durkheim. He was keenly aware of the organic relationship between pedagogy and sociology; and though he often overrated the potency of the sub-system, he had not lost sight of critical significance of social forces or conditions.

Ills within educational system must also be investigated on a wider social canvas, i.e. within

American civil and political society. Mere micro-level studies may not yield the clues for their resolution. Durkheim had emphasised in one of his lectures that

"... The profound transformations which contemporary societies have undergone or which they are in process of undergoing, necessitate corresponding transformations in the national education... Whatever may be the private convictions of individuals or factions, public opinion remains undecided and anxious... It is no longer a matter of putting verified ideas into practice, but of finding ideas to guide us. How to discover them if we do not go back to the very source of educational life, that is to say, to society? It is society that must be examined;..".

Thus, though there is some merit in unearthing the negative aspects of current educational scene in America, the task is not complete unless the focus is shifted to more basic, organic elements within civil and economic fabric of the American society. Maybe what Sowell and others find as genuine hurdles are in essence the symptoms of structural contradictions. Exploring them would be far more urgent and rewarding task.

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Shirish Chindhade*

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The Mind of Valluvar

Ramesh K. Arora*

About twenty years ago, I had read Tiru Valluvar's *Kural*, translated and edited by C Rajgopalachari and published by Bhartiya Vidya Bhawan. It was a revelation to find profoundest wisdom on various dimensions of human life in this precious volume which has withstood the test of time. How pertinent every maxim of *Kural* appeared to be and how rational! I have been musing over some of the words of wisdom contained in this immortal book. And, through a great coincidence, I encountered a few months ago an attractive title, *The Immortal Kural* written by V C Kulandai Swamy (New Delhi: Sahitya Academy, 1994, Pp xxii + 109, Rs 55/-) It is this slim volume that has made me appreciate the significance of *Kural* once again

"There hardly exists in the literature of the world a book which contains such lofty maxims" So observed the great humanist, Dr Albert Schweitzer on *Tirukkural* written by the noblest of Tamil poets, Tiru Valluvar between the first century B C and the first century A D. Held reverently as the fifth *Veda*, *Kural* (Tiru meaning Shri) a classic of the Sangam Age, has been hailed over the past two millennia as one of the richest treasures of Indian, and not just Tamilian, heritage. Already it has been translated into more than 80 Indian and foreign languages. Dr G U Pope, who translated this monumental moralistic treatise into English, had remarked "I have felt sometimes as if there must be a blessing in store for a people that delight so utterly in composition remarkably expressive of hunger and thirst after righteousness." Mr Ellis, Rev H A. Popley and C Rajgopalachari have acclaimed *Kural* as the most marvellous treatise on ethics, which as Dr A Chidambaranatha Chettiar remarks, "While laying emphasis on self-affirmation instead of on self-negation, it shows to the world how people should love one another, revere one another and understand one another."

Kural has three parts: *Dharma* (*Aram*), *Artha* (*Porul*), and *Kaam* (*Inbam*), thus following the Indian philosophic tradition of adopting an integrated view of

human *purusharthas*. The *Dharma* part has 38 chapters, *Artha* has 70, while *Kaam* has 25. Each chapter contains ten *Kurals*. Thus in all, there are 1330 *Kurals* in the form of couplets or stanzas of two lines each. All these couplets collectively stress the ideals of unity of mankind, universal brotherhood, peace, plenty, action, wisdom, happiness, courage, good conduct and other positive facets of human life. The fourth *purushartha* of *Moksha* has not been dealt with by Valluvar, thus making the *Kural* a 'secular' classic. Valluvar, however, believes that those who lead a good life on earth are assured of a place in Heaven.

This slim treatise on *Kural* is the English translation rendered by V.C. Kulandai Swamy, a well known educationist and until recently, Vice-Chancellor of Indira Gandhi National Open University – of his own scholarly work in Tamil, *Vazhum Valluram* that has won a Sahitya Academy Award. In the foreword to this English edition, C Subramaniam, former Governor of Maharashtra, acknowledges that Kulandai Swamy's exposition of the *Tirukural* has elements of uniqueness, for it is perhaps for the first time that this classical work has been examined from a rational and scientific angle. Besides, Kulandai Swamy has forcefully argued how most of the pronouncements made in the *Kural* are still valid despite radical differences between Valluvar's times and the present, for these precepts transcend the limits of space and time. He raises and attempts to answer a question. "What is that makes the *Kural* Immortal?"

Kulandai Swamy believes that the *Kural*, which is a treatise on the art of living, should transcend the fora of scholars and researchers and reach out to the people. "It is not enough that a treatise endures through the ages as a collection of general statements, it must also be useful and applicable to real life-situations" (p. xix). The author's effort to interpret the relevance of Valluvar's ideas in times that are substantially different from the days when the *Kural* was written is an attempt to postulate "rationality" the basis of this great composition. Kulandai Swamy advocates an objective interpretation of this classic and warns against adopting any dogmatic or sectarian approach to its understanding. Since the *Kural* is neither a scripture nor a *Veda* (though it is

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often referred to as the fifth *Veda*), it can be subjected to rigorous scrutiny.

In Kulandai Swamy's view, there are five characteristics that make the *Kural* immortal. These are (a) dealing with issues concerning wisdom in preference to knowledge; (ii) generalization; (iii) scientific outlook; (iv) extolling human effort; and (v) presenting a possible ideal world. These very aspects of the *Kural* form the prominent foci of the present work. Valluvar has thought of human society from a holistic perspective and has identified those truths in life that are basic and will enduringly be of relevance to society. Thus, the *Kural* represents wisdom and not just knowledge. The former has perennial value, the latter only ephemeral. And, where Valluvar enters the realm of physical systems and makes a categorical statement like "without rain there cannot be the flowing water", his empiricism appears to amaze Kulandai Swamy and other contemporary observers. Moreover, Valluvar really excels in formulating generalizations in his treatment of every subject he takes up. More significantly, he has the capacity for 'abstraction' without ignoring the 'concrete'. Yet, he deliberately avoids references to the concrete and that helps in introducing an element of universalism in his composition. This helps the *Kural* transcend the boundaries of time and space. Note for, instance, its dictum "Learn well what has to be learnt."

Valluvar's recognition of the significance of numbers (mathematics) in the realm of knowledge and his scientific outlook have been underscored by Kulandai Swamy. In regard to most human phenomena, he refrains from making any *a priori* assertions and is content to remain an inquisitive perceptor. He does not compromise in his search for truth.

Whatever the subject that Valluvar touches, one finds that there is in his treatment an extraordinary streak of nationalism, a flash like that of a lightening that aims at revealing the innermost secrets of a subject. He reaches the base; touches the root and stands on what might be considered the relatively solid foundations of the subject matter. (p. 48)

Valluvar highlights the supreme value of knowledge when he observes: "Those who have knowledge, have all." And, knowledge becomes the hallmark of competence even in the field of administration. In this context, Valluvar, while referring

to the processes of selection and placement of employees, stresses the criteria of knowledge, training, delegation and continuing appraisal of performance. Kulandai Swamy rightly identifies elements of human resource development (HRD) in the *Kural*.

Valluvar crowns human endeavour, perseverance and commitment and believes that these virtues can modify and even conquer destiny. Valluvar remarks: "The great are those that perform deeds that are uncommon and admirable." One becomes as great as one's objectives. Kulandai Swamy observes that "Valluvar's *Kural* is verily the *Magna Carta* of human efforts" (p. 65). A critic of procrastination and indolence, Valluvar has a whole chapter on "Against Idleness" or "Non-Indolence" in the *Kural*. How relevant are his ideas to the contemporary India which suffers from lack of a strong work ethos!

Truth is not absolute, it has to be seen in terms of its consequences. Truth should do no harm. Bliss does not result from renunciation, but from a life lived in tune with the norms of good conduct. Valluvar counsels that kindness should be shown without sacrificing the tenets of just governance. The wealth of kindness is of much greater value than the wealth of material prosperity. No doubt, Valluvar recommends the accumulation of wealth but, only through honest means. Valluvar "has in every aspect of man's life, kept a balance between the ideal and the practical and thus rendered what he advocates as attainable" (p. 90). This synthesis between the ideal and the practical is a distinctive virtue of Valluvar's analysis. Yet, there is an underlying emphasis on wider goals and higher loyalties. All virtues are subordinate to certain larger interests of society and its health and welfare are the ultimate social aims.

Though extolling the timelessness of numerous *Kurals*, Kulandai Swamy is conscious that the *Kural* cannot be an answer to all questions of today and tomorrow and that it would be too much to hope that all its maxims will be relevant and applicable in letter and spirit. Thus, he does not subscribe to an unenquiring faith in this ancient classic which, transcending time and the changes wrought by it, is in tune with a distinctive set of values valid for eternity. And, besides, there are certain linguistic nuances that are subject to varying interpretations. Nevertheless, one cannot gloss over certain inconsistencies in the *Kural* that relate to the status of women, for there are eulogistic as well as critical

(Contd. on page 32)

Punjabi Pioneers in California

Mohinder Singh*

A strong sense of Punjabi identity created by the Punjabi pioneers in California got its first major shock with the partition of India in 1947 when Punjabis — Muslims, Hindus and Sikhs — who have been living as members of an extended family sharing their joys and sufferings in an alien land, suddenly found themselves divided as Indians and Pakistanis. Recent political developments in Indian Panjab created a further split among the Punjabi diaspora in California and the historic Sikh Temple of Stockton is no longer a popular rendezvous of Muslim, Hindu and Sikh Punjabis. Perhaps the only Gurdwara in the world where visitors sat on chairs and were served *Prasad* in plates with spoons and paper napkins provided by the management, quickly fell in line with other Gurdwaras as a result of management passing under the control of pro-Khalistani elements

Under the changed circumstances focus has shifted from the common Punjabi identity to the reconstruction of Hindu, Muslim and Sikh identities. Establishment of chairs of Hindu and Sikh studies in the Canadian and American Universities has provided further fillip to this process of reconstruction of communal identities. It was during my participation in one of the conferences organised by the newly established chair of Sikh studies at the University of Michigan at Ann Arbor that I came across this interesting study by Karen Isaksen Leonard (*Making Ethnic Choices—California's Punjabi Mexican Americans* Temple University Press, Philadelphia, 1992.) Since Leonard's work attracted considerable scholarly attention I thought of going deeper into the issues which have resulted into loss of identity among the second generation of Punjabis born out of

the wedlock of pioneer Punjabis and Mexican women. Karen Leonard, who is a Professor of Anthropology at the University of California, Irvine, was considerate enough to introduce me to her major project and some of her friends who formed subject of her scholarly studies.

A careful perusal of the findings of Leonard shows that the pioneer Punjabis who decided to make the Imperial Valley their home faced many difficulties created by the host communities and the federal laws, which did not allow them to bring their wives or own any lands. Known as they are for their spirit of adventure and enterprise these Punjabi pioneers were not discouraged and soon overcame the legal hurdles first by marrying Mexican women, whom they found culturally and ethnically more compatible than the Anglos, and later owning agricultural farms by proxy either in the name of their Mexican wives or children. How quickly the Punjabis had adopted themselves to their new home — a mini Punjab — is evident from the description of the valley in their letters to relatives back home. Karen thus quotes Puna Singh, who moved to northern California in 1924.

"... On arriving in the Sacramento Valley, one could not help but be reminded of the Punjab. Fertile field stretched across the flat valley to the foothills lying far in the distance. Most of the jobs available were agricultural and I found many Punjabis already working throughout the area...." (p 34)

She quotes another Punjabi pioneer who wrote about this new "Land of Five Rivers" and found striking similarities between the two:

"In my story the 'Land of Five Rivers' was Sacramento Valley. The river Sutlej was Feather River. The rest of the four rivers—American, Bear, Yuba and Sacramento. My Bhakhra (Dam), the Oroville Dam. My Govind Sagar, the Oroville Lake. The city of Anandpur Sahib, the nearby town of Paradise. The Shivaliks, the Sierra Foothills. There was Naina Devi, our Mount Shasta. And yes, the Jawalamukhi, the Lassen Volcanic Park. Obviously, I was carried away by my imagination. Yet, the reality was

"On the basis of his encounters with cross-sections of Punjabi diaspora in North-America, Mohinder Singh feels that the focus has shifted from the common Punjabi identity to the reconstruction of Hindu, Muslim and Sikh identities."

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not left far behind. The water, like the water in the Punjab, had the same urge to run downward. The distant hills had the same charm. The fire in Jawalamukhi and in the Lassen Volcano has the same way to burn things." (P.35)

While the Punjabi pioneers were mainly responsible for converting the desert along the Mexican border east of San Diego into a fertile valley, the host community did not accept them as welcome members of the society. Because of their own cultural complexes and Punjabi life styles these men lived in groups, cooked together, washed their laundry in public the way they were doing in Punjab and invited ridicule from the locals. However they took consolation that they were not alone to suffer discrimination since the Chinese and the Japanese were also facing similar opposition and ridicule from the local Anglos and Americans. One reason for the Punjabis being disliked was that they were prepared to accept much lower wages and by living in groups in most frugal manner and still save and send money back home. This attitude of the Punjabis and also that of the Chinese and Japanese created hostility among the local white labour who generally demanded much higher wages.

Karen's study shows that there were very few women in the Imperial Valley in the early years. On the basis of census she mentions that there were 8,900 males compared to 4,691 females. Among the females there was not a single Punjabi woman while among 88 Chinese there were only two women. After making some money through hard work men thought of settling and started looking for brides. While the Swiss got "mail order brides", the Japanese got "picture brides". Arrival of the first Japanese women is thus described by Karen

"When the talk got around that Masanori Moriyama, the father of melon-growers decided to take a wife from his native land after he made a fortune, the bachelors became excited. Because in those days there was not a single married man, so it was all bachelors' households.

Then, the day came for Moriyama's bride to arrive. About 200 farmers who heard this abandoned their spades and hoes and rushed to the station and waited anxiously for the train to arrive.

She was the first Japanese woman they would see since they came to America, so it was no wonder the expression in their eyes changed. Finally, the train arrived and the bride got off the train.

The groom, who had been waiting, hurriedly put his new bride on the buggy. Sitting on the driv-

er's seat he whipped the horse once, and the horse started trotting. At that moment a cry of "banzai" rose.

Both the horse and the driver were surprised by the roar and speeded the pace. The delirious crowd did not wake up from their dreams easily, and they ran after the buggy".

Being unable to bring their wives from India because of legal restrictions Punjabis formed relationships with local women and those who wanted stable life started marrying. Because of strong anti-Punjabi bias among the Anglos, these Punjabi pioneers turned to Mexican women whom they found culturally and ethnically more compatible. But what really disturbed the Punjabi pioneers was the concept of courtship, romantic love and extra-marital affairs and Mexican women's right to divorce. Equally shocking was the fact that at lower socio-economic levels many Mexican men and women entered into free unions without civil or religious marriages. The marital histories of the Mexican and Mexican-American women who married Punjabis often featured multiple marriages or sequential marriages, producing children by several husbands, a concept totally alien to the Punjabi culture. Mola Singh a Punjabi pioneer, thus describes this novel experience in the new homeland

"In this country, it's a different class of people. You can't force love here, women go where they want to, even if they're married, even with three or four kids. In India, you could only get a divorce after India got freedom. Here, women go away, here it's different. The woman is the boss in this country. A woman can have four husbands, a man can have two or three women. What you gonna do, that's the way with love.

Sometimes I feel like I'm suffering here, you know, trouble at home. Here, when you marry, you have woman trouble, kid trouble, not like in India. When I got here, I saw, you have liberty, women have liberty, you know. The way it is here I've been separated, divorced. In India, you stay together all your life. In this country, you have love. When you love a person, you stay with her, with her kids and everything.

I divorced Caren, when she went away to Mexico. I couldn't do anything, so I filed for divorce. She had two more kids by then. My wife in India, she'd died already by that time. Yes I knew about divorce. In this country I no sleep. Everybody was divorced, I could see what they

were doing. It's only normal, you see the customs of the country, and so you have to do that. Bhagat Singh divorced too."

The same man gave a dramatic account of the breakup of his second marriage to a Hispanic woman in the course of an evening of drinking at his joint household.

"Then in 1934 or 1936, this Maria went away. She went to a man who worked for me, Galindo. We were having a big party, with my cousin Lalu (the single one, my cousin brother who farmed with me), and Buta Singh and his wife, and Mota Singh and Julia, and my father. It was a big party, we all drank. And that Mexican boy...I wanted someone to make food, so I called Maria to get him to come in the kitchen to make food. She said, "yes, he'll come, if I call him." And he did come, he made *roti* and other things. We ate, and we Hindu men all watched the lovers. We saw how they looked at each other. We all knew.

Mota said, "You know what she's doing, I won't let mine do that."

Mota said, "Do you love him more?"

She said, "Yes, I love him more." So I hit her, and I kicked them both out. They went to Mexico.

She said, "Okay, this is my friend, I'm going with him."

I couldn't say, "No, you can't go."

In this country, when she wants to go, my wife, she says "All right, sonny honey, I'm going," and I say, "I can't stop you." It's because of love, therefore I couldn't stop her.

According to Karen, the themes of Mola Singh's narrative-romantic love as the basis of marriage, men's inability to exercise effective control over women, the ever present possibility of divorce are borne out by measures of marital conflict and instability traceable in the public records.

In spite of having quickly lost two wives due to divorce Mola Singh remained steadfast in his support of Western concept of romantic love. Again it is Mola Singh's account that shows how Punjabi men thought of love. According to Karen he learnt the meaning of love in the United States during an affair with an elderly white woman in the Imperial Valley and described how he had gone crazy in love. In his personal life Mola Singh became supporter of the idea of love between men and women, initially

based on sexual attraction as a strong basis for a relationship.

However, majority of Punjabis did not share Mola Singh's views and preferred to stay stable in their married lives and disliked the idea of extra-marital loyalties. Typical of Punjabi men's jealous possession over land and women some of them even murdered their wives when they became doubtful of their marital fidelity and in certain cases murdered the men suspected of having affairs with their wives. Some men divorced their wives because "they went out shopping in the town, bought and used make up and went dancing," which was alien to the Punjabi male temperament. Mexican women did not like their Punjabi husbands' habits of sending money home, to the Sikh Temple in Stockton and the Ghader Party. Some Mexican wives complained of being forced to cook for all their husband's friends and washing their clothes. When one woman getting fed up with this threatened, "Either he goes or I go", the man quickly moved to a separate home to avoid losing his wife. One Punjabi put up an interesting notice in a local newspaper:

"To whom It May Concern [She] Having left my bed and board, I am no longer responsible for the debts of my wife, Maria Juarez Singh."

Notwithstanding above tensions most Punjabi men lived happily with their Mexican wives, produced children and shared common social and material culture. While none of the Mexican wives learnt Punjabi and their Punjabi husbands could not master Spanish still they could manage the daily routine very well. During a recent visit to my daughter in California I found an interesting working arrangement with their Mexican baby-sitter. While my daughter talked to her in English, her mother-in-law spoke Punjabi — both languages being alien to the Mexican maid. On finding as to how they communicated I noticed it was the language of signs and commonsense that helped carry on the routine.

However, it were the second generation of mixed Punjabis born out of the wedlock of Punjabi men and Hispanic women who faced peculiar difficulties because of their bi-ethnic identity. Since invariably all the early Sikhs married Mexican women, their children were raised not strictly in the Sikh tradition. While the men retained their faith in Sikhism they allowed their Mexican wives to follow Christianity. However, on every Sunday they all visited the Sikh Temple in Stockton, which was the first Gurdwara in the Imperial Valley, established in 1912. It were not only the Sikhs and their Mexican

wives and children but also other Punjabis both Hindus and Muslims who visited the Gurdwara every Sunday. That was perhaps one reason that the Sikh Temple of Stockton became a major centre of Indian nationalist activities and headquarters of the revolutionary Ghadar Party. Again there was no segregation of men and women. To most of the second generation kids Stockton Gurdwara was where one met, "Other Hindu kids". Another woman described, "The Stockton temple, that is where we met the Khan kids every year, coming from Phoenix to pick peaches".

Leonard thus describes the ups and downs of the historic Sikh Temple :

"At the Stockton Sikh temple, political struggle over temple management were fierce in the late 1940s, with new leaders institutionalizing social and specifically Sikh religious reforms. Permission was secured from Amritsar in the Punjab to use chairs instead of sitting on the floor, and *prasad* (consecrated food) was served on paper plates with spoons and paper napkins. Turbans and beards, discarded by most attenders, became an issue when the first clean-shaven temple secretary, Balwant Singh Brar from Yuba City, was elected in the 1940s. The second clean-shaven secretary was Nika Singh Gill (1947-1948). Both leaders were younger than most of the early pioneers... Gill led the crusade to admit Dalip Singh Saund and his Anglo wife to temple membership (and Dr J N Sharma and his English wife) (p. 167)

It was the partition of India in 1947 which alienated the Punjabi Muslims and recently the developments in Punjab which have weaned the Punjabi Hindus away from the Sikh Temple in Stockton. Quickly falling in line with revivalist movement in Punjab, the Punjabi Sikhs in California, particularly those in Stockton also said good bye to their old traditions of composite Punjabi culture and turned the historic Sikh Temple of Stockton into a rendezvous of Khalistani supporters. Didar Singh Bains, a second generation Sikh who moved from El Centro to Yuba city and made a fortune from his 6000 acres of orchards, took control of the Sikh Temple in Stockton. Earlier a clean-shaven and married to a woman of Punjabi-Mexican origin, Bains became an *Amrudhari* in 1981 and is one of the Trustees of the Sikh Foundation of USA. While most Sikhs celebrated their new found identity, Mola Singh is perhaps the only survivor among the Punjabi pioneers who could not reconcile to this change:

"About our churches here, everybody went to the Stockton one — Hindu, Muslim, everybody went. Afterward, these days now, I don't know what they're doing.

It belonged to everybody, the public, anybody could go. One thing I don't like, not for that new group, not everybody can go.

Before, the Hindu men married women here. You know, everybody married white women, everybody married Mexican women, everybody went to church. And our people, everybody went and sat on chairs. That was before, not now. ."

The Mind of Valluvar

(Contd from page 28)

reference to them, though they are made in different contexts.

The "immortal" and "universal" appeal of the *Kural*, holds Kulandai Swamy, lies in its "secular character, clarity of thought, depth of understanding, perceptions of the unshifting foundations of human life, penetrating insight into the essentials" and in Valluvar's capacity "to present such essentials in an extremely generalised form, avoiding carefully any particularisation.

Since Kulandai Swamy's treatise has a limited purpose, i.e. to examine the cross-temporal significance of the *Kural* and to present this ancient Tamil classic as a "universal" treatise on the art of living, it

must be accepted that this purpose has been well served. The author demonstrates a rare objectivity in his analysis and is able to distinguish between the ancient and the archaic, the relevant and the outdated, consistency and inconsistency, and wisdom and predilection. There is an effortless rationality in the analysis and a successful attempt in escaping from pride and prejudice. Kulandai Swamy is able to see the past with the eyes of the present and *vice-versa*. This is the mark of an insightful cultural historian.

This slim volume is full of profound wisdom and hence would appeal to the discriminating readers and the critics alike. The book has made me rethink about the environment around me.

TQM for Effective Educational Management

Jayalakshmi Indiresan*

Definition of Quality

The buzz word nowadays is Quality. Quality like beauty, is elusive and difficult to define. Quality means different things to different people and for the same person, what is quality, changes from time to time and from place to place. Several formal definitions of quality have been offered. The ISO defines quality as "the totality of features and characteristics of a product or service that bear on its ability to satisfy stated or implied needs." A simplified version of this definition given by Gilbert states "consistent conformance to customer's expectations"

In the industrial and corporate sector, with competition getting stronger and stronger, quality has become a key issue, as it is the quality of goods or services that distinguish one product from another and one organization from another. This emphasis on quality has led to a total rethinking and reorganization of the management philosophy of these institutions. Several management *gurus* from both the East, especially Japan, and West have come out with various concepts like Kaizan, Total Quality Control, Quality Circles, Zero Defects etc. The latest approach is popularly known as Total Quality Management or TQM for short.

John Gilbert's book "How to eat an Elephant Slice by Slice — Guide to Total Quality Management" published by Affiliated East-West Press Pvt Ltd New Delhi in 1992 priced Rs 150/- (incidentally, I bought this book in the last World Book Fair!) is a fascinating book written in a very unconventional fashion. As the author himself says, this book has been written with the purpose of getting some fun from Total Quality Management. In this paper, I have tried to apply some of the principles enunciated in this book to the educational context.

TQM in Education

Education has been considered as a non-profit, service oriented and dedicated profession. How-

ever, with education getting more and more formalized and institutionalized, educational management has become very complex facing all the challenges of managing large and complex organizations. Educational system does not operate in vacuum but is part of the larger societal system. Socio-political and economic policy changes like liberalization, privatization and globalization have their impact on the management of the educational system also. Facing problems similar to those prevalent in the corporate sector, educational management is being directly and indirectly influenced by the philosophy, concepts, tools and techniques and strategies being adopted in the corporate and industrial sector. Further, there has been a rapid growth of the educational system without much attention being paid to the quality aspect. But now, questions are being raised about the accountability in the education sector and there is also a concern for quality. In this context, there have been some efforts to relate the TQM concept to the education sector also. In this paper an attempt is being made to clarify some aspects of TQM and examine how this could facilitate in better educational management.

What is TQM?

TQM is a process of change with the following basic characteristics (1) Focus on Customer Expectation, (2) Prevention of problems, (3) Building commitment to quality in the work force; and (4) Open decision making.

1) Focus on Customer Expectation

In the educational context, the customer is the student. The expectation of the students is changing rapidly and is going to change further with increasing liberalization, privatization and globalization leading to greater competition and demand for meritorious and skilled manpower. The number of government jobs will go down and with that the security of job will also diminish. Hire and fire will become the order of the day. When students start paying the actual cost of education, they will realize the value of education and would demand quality. There is already a talk, whether education should come under the purview of Consumer Protection Act. So, it is imperative that the educational man-

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agement become aware and prepare themselves to meet the changing expectations of students.

2. Prevention of Problems

Problems could be of many varieties and types. In spite of various socio-economic liberalization policies, the question of equity and special privileges for the socially and economically disadvantaged will continue to exist. The question of relevance of education and marketability of skills provided would pose a problem in the current oversupply of irrelevantly educated manpower in relation to the "specific skill oriented manpower" demand in the future. The claims of elite institutions to their right to excellence will pose a different type of problem. Resource crunch, fast changing technology, teacher militancy, resistance to change are some of the other challenges. Anticipating the future requirements and prevention of problems is a major challenge facing educational management.

3 Building Commitment to Quality in the Workforce

Talk to any educational administrator, the major issue which seems to be bothering him is how to build this commitment to quality in the teaching and non-teaching staff. Unfortunately, there is a blind spot and quite often the commitment to quality at the top itself is questionable. There are not many educational managers who would accept this. Their perception is "I am OK" "You are not OK".

4 Open Decision Making

The major problem not only in the educational sector but in the whole country, is the lack of transparency, i.e. open decision making. People at the top constantly complain of external pressures and they succumb to them because of their own low self-concept and a sense of insecurity. Open decision making is possible only when there is no vested interest and there is a climate of trust. Unfortunately, these are sadly lacking in many organizations.

Applying TQM for Educational Management

TQM is a multi-faceted approach to management and it can be applied step by step which should ultimately cover the entire organization. Here some of these steps have been delineated as starters or appetizers and it is hoped that this would kindle the appetite and lead to the enjoyment of the full meal.

Vision Statement and Quality Policy

Only very few organizations have a clearly stat-

ed or written vision statement. A vision statement comes from the top of the organization and indicates how it wants to be perceived. It is the goal for everyone in the organization and makes legitimate their right to contribute to improvements. A vision statement should be possible, authentic, compelling and make one feel good. A vision statement should be SMART which means Specific, Measurable, Attainable, Relevant and Trackable. To run a successful TQM process, one needs a Quality Policy which will provide guidance to people about how to accomplish the vision.

The Process of Change

TQM is about managing the process of change. In general, there is resistance to any change and people prefer not to change. It disturbs the equilibrium to which people have got used to. Change forces people to think and take decisions. Without change nothing would ever get any better. The most important dimension for effective TQM process is the changing behaviour of people. Personal change is a pre-requisite of organization quality improvement.

Nothing will change if one is entirely satisfied with the way conditions are at present. Changes will not occur by themselves. They need to be facilitated from within. What needs changing becomes evident when there are clear goals to aim for and one knows how the organization works. Quality improvement is a process and not a programme. This requires deciding what problems to tackle and how. People need to be trained to identify problems that have to be tackled to bring about quality improvement. An atmosphere of open decision making is a great facilitator of this process. This changes the attitude and behaviour towards work and quite ordinary people begin to move mountains. This requires a sensitive touch, patience and understanding from management personnel.

Leadership

For effective leadership in the quality process, one has to have a very flexible situation specific style. Some things can be managed, others delegated and yet others supervised. Management styles designed to 'control' people are not as effective as styles designed to "commit and empower" people. Participation by management in TQM is not enough. Only total involvement will show people how committed the leader is to quality improvement. One of the ways of showing this is by what is called MBWA

— that is Management By Walking Around This can totally transform the organization. While doing the MBWA, one has to be sensitive and be one of the people. This style is called ACUMEN — Appreciation, Communication, Understanding, Motivation, Encouragement, Negotiation.

Empowering People

As already pointed out a cornerstone of TQM is the promotion of open-decision making. Empower people to decide for themselves how to do things since they are the best qualified people to make decision on their own behalf. For this, they must first be given the skills they need by training and the information necessary to make meaningful and correct decision. Training and communication are the pre-requisite essentials for the empowerment of the people. The effect of empowering people to decide for themselves is the release of the entrepreneurial spirit present in many of the people. Empowering not only unleashes the talent and energy of people but also flattens the organization and reduces stifling bureaucracy.

Team Building

Another major foundation of TQM is the team building that leads to commitment to improvement. Membership in an effective team is very motivating because people have a feeling of belonging through their membership. They feel valuable. The teams have an impact because the talents and thinking of the team members have an effect on the choice and decisions made. People grow when team members are empowered and encouraged to develop their own skills and abilities. Further, meaning is essential for the effective motivation of teams. It implies that employees are doing something in which they and their supervisors believe.

Individuals are important to any organization. In organizations involving many people belonging to different departments, they have to work to a plan that requires the coordination by which the output of one group becomes the input to the other group. Building these teams requires common goals, a sense of belonging and ownership of the team process as a whole. One person cannot make meaningful quality improvement happen alone. By working in teams, which does not happen by chance, synergy and more job satisfaction develop. Teams do most things better than individuals because members stimulate each other, they possess a broader range of skills.

The necessary skills for working in a team have to be learned. These include sensitivity to the group needs as a whole, analyzing team collective problems, defining the goals and expected results, what to do when things go wrong etc. Learning how to form and run a team effectively helps to overcome all those unpleasant human characteristics such as hostility, selfishness and cynicism. Teams make individuals better people.

Recapture

In the changing socio-economic political context, with education getting more and more formalized and institutionalised, educational management is becoming very complex and challenging. Concern for quality is becoming a necessity as we move towards the highly competitive world of the twenty first century. Educational institutions, being faced with similar problems of the industrial and corporate sector, can benefit from adopting some of the philosophies, tools, techniques, strategies and approaches of this sector. TQM is one such concept which having originated in the industrial sector is slowly gaining acceptance in the education sector also.

TQM is a continuous process of improvement of all aspects of an organization. Implementing TQM poses an enormous challenge and requires a step by step approach. Five critical steps discussed in this paper include (1) formulating a vision for quality, (2) handling the process of change, (3) adopting the appropriate leadership style, (4) empowering people, and (5) the value of team building.

TQM requires total involvement and commitment and those who wish to implement TQM should first resolve to accept another TQM — Today Quit Moaning!

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Lyle Glazier: Poetry is Concealment Square

R.K. Singh*

When I first read Lyle Glazier twenty-five years ago, he had just published his fourth volume of poetry. I couldn't understand him much then. With the passage of time, as we shared our poems with each other, we developed a better understanding of each other, revealing often what one tries to conceal by talking about oneself. He sounded his ironical best when he wrote me on January 1, 1995, "Real courage is often not recognized and rewarded", even as I admired his courage both personal and artistic and discovered in him an outstanding poet, writer, critic, and social activist.

Poems in Diary

Reading his *Voices of the Dead*, or *VD*, once again, after more than two decades, I felt reassured that Lyle Glazier has been a critic of the academic, religious, economic, political establishments not only in his country but elsewhere too, and he need not expect to die unknown.

I re-discovered in the summer of 1995 that in *VD*, Glazier, the extensive traveller, arranges 'poems' in the form of a *diary*, making each moment of his experience unique, and each day important. The diary begins on Saturday, Feb 14, 1970 in a Pan Am flight from New York to London, continues throughout his visit to London, Istanbul, Ankara, Delhi, Hyderabad, Madras, Agra, and Srinagar, and comes to a close when he reaches the Manhattan Island on Monday, July 6, 1970, with a one-liner — "sprung steel".

The Poet

Lyle Edward Glazier, born on May 8, 1911 in Moore's Corners, in the town of Leverett, Massachusetts, is an American of English origin, with deep creative and critical involvement in poetry and fiction. His personal, social, and national concerns are reflected both in his literary works and post-retirement activities, including as an active member of Bennington Area Aids Project since 1990 and member, National Steering Committee, Clinton/Gore 1996. He was a professor of Literature for many

years at the State University of New York at Buffalo (1945-1972) and has held Fulbright assignments for teaching American Literature at the University of Istanbul, at Hacettepe University of Ankara, at universities in India (Varanasi, Madras, Madurai, Hyderabad, Calcutta, Delhi, Bombay etc during 1971 and 1974) and Yemen. *Voices of the Dead* appeals to me for his insightful glimpses of India and other countries he visited from February to July 1970 as visiting/Fulbright lecturer.

The Poem's Significance

Voices of the Dead is poet-professor Glazier's record of social and creative vision even if in its Foreword, he writes

"This is not necessarily a book of poems, though there may be poems. If there are poems, I have tried to make them as straight and simple as prose. Only, with greater intensity from the rhythmical counterpoint between the line and the sentence as it is artificially arranged on the page. My purpose is to write poems so simply and naturally that can be understood when read aloud without comment."

In spite of Glazier's modest description of *Voices of the Dead*, it is a collection of 257 lively poems, some short and epigrammatic, others lyrical and of normal lyric length, full of variegated colours and hues.

The book is significant for its form. Poe remarked that Milton's *Paradise Lost* was versified prose interspersed with poetic passages. *Paradise Lost* has continuity of a chronological order of events, which sustains the interest of the reader. Prose is the suitable vehicle, according to Poe, for such a continuous piece of writing. When Poe defines poetry, he has in mind the lyrical poetry which is discontinuous. *Diary*, too, is a discontinuous piece of writing. The continuity provided by the narrator is superficial. In *Voices of the Dead* the narrator is the only continuity, and also the mention of dates.

In lyric, the associative rhythm dominates, and in *VD* associative rhythm is the organizing principle of the whole book as well as of individual poems. Every poem is an independent experience, dating the composition of poems does not give them

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any real continuity. The individual images of experience importantly tend to be independent of their neighbour. If there are any accidental links between poems, they are purely associative, and thematic. There is no chronological order in the development of the ideas expressed in the poems.

Diaries are essentially autobiographical; and the diary form of *VD* makes it the poet's spiritual autobiography, inspired by creative and imaginative impulse. It is not like a log-book. Its form is "confessional" and imaginative. Philosophical, political and social ideas, stimulated by the poet's personal observations or experiences, are given a poetic and imaginative rendering. The narrator often sketches the portrait of a person referred to in the third person, who bears a close resemblance to the poet himself. The relation between the narrator and him is one of "dual-single". The consciousness of the narrator is always in the centre.

Dual-singleness of the Poet

I value the volume most for the several poems that help one in reconstructing the poetics of Lyle Glazier. The poet, according to Glazier, "is a dual-single a/working poet and living man". It is assumed that when a poem is in the process of composition, there exists a tension between the "working poet" and the "living man", a drama of conflict between the man that lives and the mind that creates. The poem itself is the arena of this conflict, which is finally resolved in the aesthetic 'dual-singleness' of the speaker in the poem. The dual-singleness is rendered possible because of the imaginative mode of the narrator's existence: he is an imaginatively created voice, an extremely expressive voice

In poem No 143 of *Voices of the Dead*, Glazier defines the function of the poet and the nature of a poem:

*... the function of the poet
is to make the poem live
like a tree or a flower
organic in beauty and statement
a perfect integration
of form and word
texture and argument combined
like the nucleus of an atom...*

The function of the poet inheres in his craftsmanship, and the perfection of a poem in its being an organic whole. There are four points worth careful attention in this conception: (i) a poem should

"live/like a tree or a flower"; (ii) it should be "organic in beauty and statement"; (iii) it should have "a perfect integration/of form and word"; and (iv) the "texture and argument" of the poem should be "combined/like the nucleus of an atom."

The idea of a poem as a tree or a flower is rooted in the organic theory of composition developing from Plato through Keats, Coleridge, Emerson, Whitman, and Henry James to the moderns, including Glazier. The emphasis in the organic theory falls on the fact that a poem grows into the perfection of its form as the tree finds the perfection of its form by obeying the laws of its being inherent in the seed itself. The implication is that the poetic *donné*, the seed of the poem, the poetic thought, contains in itself the laws of the poem's form and that the poem has an architecture of its own. Glazier admires Shakespeare, Melville, and James Joyce precisely because, as craftsmen, they have seen to it that their literary works have an organic form and that the living thoughts have sought and found their own form.

The poem should be organic in form as a flower or a tree in a garden. Every poem is an experience, which should be stated in the way most natural to it. If the expression is natural, the reader can easily establish an affinity on mental or psychic level with the character or the content or what is stated in the poem. Like the fragrance of the flower, a poem should also have a fragrance to fascinate or attract the reader. It must be alive and the reader should feel its life. When Glazier writes that the poem should live "like a tree or a flower", the statement seems to suggest, besides the organic unity, another important fact: A poem should have universal significance like flowers and trees. Flowers bloom with fragrance and beauty and anyone who has time to pay heed to them may take delight and pleasure in admiring them. The colour and smell of flowers give some sort of spiritual as well as sensuous satisfaction. The tree has branches, leaves, fruits; but all are parts of one and the same tree.

The organic quality of the poem makes it "live/like a tree or a flower," i.e. when it is "organic in beauty and statement". Fergusson and Eliot also "hold in common that the work of art is an organic whole... In an organic work, one implies the other, and we can work from 'inner' soul to 'outer' manifestation or vice versa. For if the work be truly organic, then each element of structure is a necessary or probable consequence of the larger principle of

the whole." Northrop Frye, too, lends support to the organic theory by viewing a poem as an organic commodity that is capable of being sorted, classified and graded. The poet's function, according to him, "is to deliver the poem in as uninjured a state as possible, and if the poem is alive it is equally anxious to be rid of him..." Glazier's organic metaphor is from the vegetable world, whereas Frye's metaphor for organicism is derived from the animal world.

The fusion of "beauty and statement," i.e. of idea and emotion, is another feature of the organic wholeness of a poem. Beauty, as defined by William Blake, is exuberance; it is a sense of emotional and physical energy that literature evokes. And by "statement" or "argument" Glazier's may have meant what is more conventionally called "truth". In literature "truth" (or statement of truth implied by Glazier) is only an imaginative truth; for the literary universe is a world of hypothetical possibilities, where everything goes that is imaginatively possible. In an organic poem, suggests Glazier, beauty and truth are the same thing. A "statement" gets its value and importance only because of beauty which is given by form, words, imagery, rhythm, etc. "Beauty" is evoked by an aesthetic perception of natural objects, artefacts, institutions, ideas, etc.

If a poem is "organic in beauty and statement," writes Glazier, it will have "a perfect integration/ of form and word." "Form" is used generally to mean metrical form, stanzaic form, rhythm, organizational structure, refrain, ideas, etc, that combine to produce the totality of effect. As for "word", it is the basic unit and the medium out of which the afore-said units of form are made. The literary universe has verbal mode of existence, it consists of "the Word", the literary Logos. By "word" Glazier seems to mean what Aristotle meant by the terms "diction", or "lexis", the medium of imitation. An organic poem demands that the diction be suited to the form, or, as Glazier puts it, there should be a perfect integration of form and word.

The "texture and argument" in a poem should be combined "like the nucleus of an atom." This simply means unity of opposites. The nucleus of an atom consists of two different kinds of particles, one uncharged and the other charged (i.e. neutrons and protons). Glazier explains the centre of the poem, which holds the various elements together, by nuclear analogy. The poem's centre, according to him, consists of texture and argument combined. This

view of the poem's nucleus is very close to John Crowe Ransom's view of the poem's logical structure and its local texture. According to Ransom, poetry consists in its local texture, though the logical structure is there in the poem because of the very nature of the words out of which poems are made. Words not only have emotional connotations and associations of feeling, they are referential and denotative of concepts, objects, and motifs. So, even if the poet wanted to denude his poem of all logical and referential content, he would not succeed in doing so. For Glazier, an organic poem holds the argument and the texture, the neutrons and the protons, into a vital synthesis. This unity is to the poem what nucleus is to an atom.

Furthermore, the purpose of a poem is not "to please/ the fancy of the empty-headed ladies" but to see straight with sense and judgment and sympathy. The poet sharpens our perception of truth and beauty and directs our sense of values. His sympathies are universal, unhindered by narrow prejudices

*the man too has a say,
should insist on a poem
true to his heart
true to the perception
of all men everywhere, the vision
of poetry need not prescribe
a gumcrack arabesque, mere
decorative baroque as if the poet
were a waltzing doll to please
the fancy of empty-headed ladies,
let him speak to men and women
with sense and judgement and spirit
as Shakespeare spoke or Joyce
or Melville, leaving a treasure
of beauty and value, a heart
beating beautifully in sympathy
with the whole race of man
making his world lovelier and better,
like a poem the life of a poet
can be organic, unitary, his sight
untwisted by self-rationalization
and willful prevarication
if he sees straight
his poem will come out right*

If the poet sees straight, his poem will come out right and 'seeing straight' is a matter of integrity and sincerity. What is most needed is the *faithfulness* to truth and to the self. The poet has to be "true to his heart" and "true to the perception/ of all men every-

where"; that is, the poet should have a clear conception of what he has to say. And what he has to say should have something of the "universal" in it, applicable to "all men everywhere." Poetry is not a "gimcrack arabesque", something showy and flimsy, nor the poet a poseur or "waltzing doll" which could delight the fancy of "empty-headed ladies." In the matter of art's integrity and poetic sincerity, Shakespeare, Joyce and Melville are cited as models. They never wrote "to please/the fancy of empty-headed ladies." They were "true" poets who had "sense", "judgement" and "spirit". Whatever they wrote has "beauty and value"; they felt the pains of humanity and had "sympathy with whole race of man."

In his conception of what a poem should be like, Glazier seems to be reacting against the Pound-Eliot convention of overvaluing objective and imagistic rendering of a moment of perception, without any authorial comment. He favours the use of abstractions and statements as much as concrete sensuous images.

Elsewhere, he makes fun of the poetics and poetry in fashion when he writes: "*Poets can no longer/pose problems... /But tell me,/if arms are the whole/(and I don't mean God)/no psyche, no soul,/why fall/in trap?/write all/this claptrap?*" He is equally critical of the modern music which "punctures the eardrums", is never soothing, and "quavers in the blood". He has no patience with the music and poetry made to new tenets and new modes in Hollywood movies: "Hollywood lyrics/flow in a tepid stream/sticky as screened love", the listener is only "seduced but not satisfied."

To Lyle Glazier, poetry has the power to minimise the unpleasant aspects of human nature and create the ideal image of man in response to human desire. This aspect has been very artistically expressed in Poem No. 6 of *VD* :

*Poetry is concealment
square
in what he can't control
(Plato's myth of body
shaped by soul
seems a terrible lie to him
with no control
over avuncular
countenance and figure
cut to a WASPish last)
the more he's caught*

*the more struggle and wrench
to escape the ironic mould,
poetry lets in the curved spaces
he daren't confess
not even in poems
whose feint is sin*

Man has no control over his avuncular, ancestral heritage, which gives a waspish form to his being. The suggestion is about the fallen state of man. Poetic imagination is capable of redeeming man imaginatively. But the Calvinist would consider this poetic redemption in itself a lie, and hence a sin. We find a hint of Glazier's New England puritan sensibility in this poem on poetry. Looked at from the Calvinist's point of view, poetry is merely a "concealment square" in which man may take refuge in his struggle and wrench to escape the "ironic mould" of his being. But the irony of situation is that the more he struggles to escape his fallen state, the more he is caught in what he cannot control. In life, man finds it difficult to make a confession of the sinful promptings of his heart. Poetry may seem to offer an opportunity, the "curved spaces" to make a confession. But "he daren't confess/not even in poems/whose feint is sin". It should be noted that the "feint" — the guise — that the poem provides is itself a sin from the Puritan's point of view. Here we find a subtle management of the point of view of the third person referred to in the poem is absorbed in the narrator's statement. As a poem, it is an ironic confession on the part of the poet about his puritan sensibility which struggles with the problem of art and sin, a problem which occupies the minds of great classic American writers, namely Hawthorne and Melville. Glazier has made a confession in the subtlest poetic subterfuges. In the light of the poetics of organicism I have been discussing, this poem offers a statement as well as an illustration of the theory. The meaning of the poem remains hidden as the soul remains hidden in the body. Glazier has hid the key to the meaning of the poem right in the middle of it within parentheses. Another device of concealment that he has adopted is the creation of an imaginary "he", who is nobody else than Glazier himself. The form of the poem is organic with the theme of "concealment". Straightening out the meaning by interpreting the concealing form is a task the reader is called upon to perform by interpretation and interrelation of parts.

Glazier has something to say about the very poetic urges, the creative compulsions themselves

In the poem just discussed I find how he confronts the problem of art and sin. In Poem No. 135, he questions the very motive of writing poems.

*Too much poetry
is an exercise
in exhibitionism
begins as discovery
ends as a boast*

T.S. Eliot's Prufrock touches on the problem of poetry and exhibitionism : "... as if a magic lantern through the nerves in patterns on a screen..." The exercise in exhibitionism, throwing the nerves in patterns on a screen, is viewed by Glazier as beginning with a kind of discovery, self-discovery, that is. But this exercise in exhibitionism and preoccupations with self-discovery leads to a kind of boast, which being the opposite of Christian humility, is a sin. T.S. Eliot's exhibitionism, through the magic lanterns of Prufrocks and other personae ends in the personae being as the only personages with images of awareness in his poetic world. None, but Eliot's personae, is allowed to be aware of human situation and the destiny of man. Is this not a kind of boast? And Glazier himself, to be sure, is indulging, in this poem in a self depreciative stance. The poem is

not so much a comment on the poetasters' exhibitionism as something the genuine poets themselves find themselves finally indulging in. With all the devices of personae, what Glazier actually projects on them are some of his own experiences which he would like a lay bare in poetry. The poem is of particular significance in that it poses a problem opposite to the one I just discussed above. If poems serve to conceal the sinful tendencies of the self, they also serve the arenas of self exhibitionism and boast. It is only a poet in the tradition of Calvinistic sensibility who can see the polar problems of relating the poet's self to the poem.

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The Books I Liked

K.G. Meenakshi*

The two books I would like to talk about are strangely enough of two different categories—one that deals with our current problems—politics, our political institutions, their functioning, international affairs, United Nations, its role, Commonwealth etc, while the other is on a totally different plane—it is almost a dissertation on the philosophy of non-violence. P C. Alexander's *The Perils of Democracy* (Somaiya Publications, Bombay) and Arun Gandhi's *World Without Violence* (Wiley, Eastern and New Age International Publishers) are the books I would like to talk about as my favourite reading. While the first one is a collection of the speeches and writings of P C Alexander, the second one edited by Arun Gandhi of M.K. Gandhi Institute for Non-violence, Memphis, USA, is a wonderful collection of responses, Gandhi received from men of eminence drawn from various walks of life to the question 'can we really create a world without violence?' I would like to confess here that I consider myself too small a person to even talk about this book edited by Arun Gandhi—a book whose philosophical over-tones, and intellectual heights make it forbearing to an ordinary person like me whose only qualification to talk about the book is that I very much enjoyed reading it. It made me ponder over the whole gamut of Gandhi's philosophy of non-violence.

Have I understood the full import of the articles is a question that I often ask myself and this makes me take up the book again and again to see if I could go further deep to get better insights of the problem discussed and the different perceptions projected. I consider this book the philosophy of life—a philosophy that man needs very badly today. The recent martyrdom of Mr. Yitzhak Rabin is the stark reality of today's society.

Violence has become a way of life and we seem to have taken it for granted. It is in this context that the significance and value of the book, which is a beautiful prism of the thoughts of great men becomes important.

I am sure this book would find a sympathetic chord in the minds of those who are interested in

bequeathing to their children a violence-free world.

The editor's foreword sets the tenor of the book. He introduces us to the seven blunders that Gandhiji considered as the root cause of violence. We could see this running as a continuous strand through all the articles.

What are these blunders?—Wealth without work, Pleasure without conscience, Knowledge without character, Commerce without morality, Science without sacrifice, and Politics without principles—Don't we see all these at play in the society today—the last one in particular? No wonder we have made violence a way of life!

Gandhi narrates an incident that occurred when he was a boy of 12 when his grandfather made him search for the 3" butt, of a pencil which he discarded in order to get a new one. That, says the editor, was his first exposure to the concept of non-violence. Gandhiji considered wastage as a form of violence against nature. "Wastage deprived some one, somewhere of something that could make a big difference in their life." This was what his grandfather made him understand. The grandson was made to learn the first 'Don't' of his life "Don't be greedy". This is yet another thread that runs through the pages, as most of the articles centre round the role of 'greed' in encouraging violence.

Most appropriately the book starts with the chapter "M K Gandhi on non-violence". "Satya and Ahimsa are so intertwined that it is practically impossible to disentangle them" says the apostle of peace. Gandhiji's definition of Satyagraha as a complete substitute for violence is the cornerstone of the doctrine of non-violence.

One of the articles that I enjoyed most is the one by Hillary Clinton where she talks about the ethos of selfishness and greed which have led to the emergence of violence as a way of life. She makes a touching reference to the statement made by Lee Atwater—the architect of Republican victories of 70s and 80s—who made when struck down with cancer. "My illness helped me to see what was missing in society is what is missing in me—a little heart and a lot of brotherhood". How would the world be if only we have that "little heart" that bleeds for others and abundant feeling of brotherhood?

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To Mario M. Cuomo death penalty is a repugnant form of violence which "lowers us all ... that wielding of the official power to kill has never elevated a society — never made a single person safer, never brought back a life" The debate on capital punishment goes on. However Mario Cuomo has a point.

Moving on, you cannot but appreciate the thought provoking analysis of the seven blunders by Stephen R. Covey.

It is given to Mairead Corrigan Maguire to analyse the basic cause of violence in the most lucid manner. "Taking responsibility for our action may be the greatest contribution we can make to solving our problem". How truthful it is! If only the people who took the spirit of Hitler, "Hate, cruelty etc" as the author puts it, and who were responsible for the horrible human tragedy at Auschwitz concentration camp, had thought of their responsibility for the most inhuman action, things would have been different. The anguished cry of the author when he went on a pilgrimage to Auschwitz in Poland, "How could human beings do this to fellow human beings", will reverberate through the hearts of all of us who are witnessing such inhuman acts being perpetrated almost everyday. The author quotes Thomas Merton, who considers "the real problem of violence is not the individual with the revolver but death and genocide as big business" The tragedy in Rwanda, Bosnia and in many other places where genocide has taken a heavy toll of unimaginable number bears witness to the above

To Gandhiji non-violence was a positive concept of meaning not just the absence of violence Pam McAllister brings home the wider dimension of the concept in her most touching article "A Birthday letter to Gandhi", where she talks of extending the idea of non-violence to non-cooperation with everything humiliating Gandhiji's non-cooperation movements were powerful forces of non-violence — they were reaction to laws that he considered humiliating.

Carl Sagan considers Gandhiji's way very hard but concludes his thoughts thus "one reason we have heroes is to inspire us to do more than what we thought possible" Do we have leaders of this calibre today?

How many of us understand that it needs extraordinary courage to practise non-violence? Andrew Young who joined the civil rights movement

with Martin Luther King Jr. brings this out in his article "when God takes care of you". Describing his march in St. Augustin to the old slave market he speaks of the experience thus "marching through the hate filled mob was frightening". But the demonstrators were prepared to suffer and they did not take to violence. "It was non-violence at its best" says the author. How many such instances are there scattered in abundance in the history of our freedom movement under the leadership of Gandhiji!

I am a great admirer of King (who is not!) whose civil rights movement forms a glorious chapter in the history of the United States. Andrew Young relates the incident that took place in 1956, when King's home was bombed and the men of the neighbourhood came to the scene carrying weapons, but Martin even as a young man of 26, spoke the language of Gandhiji. He asked them to go home. "If we follow the old law, an eye for an eye, tooth for tooth, we will end up with a nation that is blind and toothless. No, we must discover a more excellent way" he told them.

Raimon Panikkar's article "Nine Sutras of Peace" with its philosophical undercurrent talks of peace as a gift of the spirit. His emphasis on the need for cultural disarmament as a requirement of military disarmament is a new pointer to the problem of disarmament the super powers are talking about. It now becomes clear why we have not been able to reach the stage of total disarmament since we have not disarmed our belligerent culture

Standing as we are almost at the last leg of the 20th century we face as Robert Holmes puts it, a choice in the approach to change in the social, political and economic sphere. The choice is between "the yogi and the commissar" to quote Arthur Koestler — while the yogi wants changes to come from within, the commissar, is prepared to use all means to achieve the end — explains the author. This comparison is between Gandhiji, the yogi and Lenin, the Commissar. All will be well with the world if we choose the path of yogi — the path of non-violence.

Raghavan Iyer makes a deep study of Gandhiji as a moralist.

Alvin Poussin's simple equation that violent means will lead to violent ends is a restatement of Gandhiji's philosophy that peace can be achieved only through non-violence.

As you go through the responses of these eminent thinkers you will find that the one thread runs

through the book as its undercurrent is that greed and materialism provide a congenial soil for violence.

Eknath Easwaran in his most scholarly article nails the culprit, violence, on the cross of rabid materialism. What makes the book most interesting is that everyone has brought to bear his experience and perception on the problem, some with reference to specific situations, for example, John M. Richardson studies Srilanka's problem which he says is a byproduct of politics without principles — one of the seven blunders.

How strange it is to think of a peace week in Osijek Kroatien, very close to the Serbian Border, but it did take place in July 1993. Margareta Inglestam talks about this in her article "Transforming relationships in the Balkans". "Osijek is a City of conflicts, between Croats and Serbs, between Catholics, Orthodox and Muslims", describes the author. Could you imagine a centre for peace and non-violence in Osijek? There could not have been a better place for experimenting with non-violence.

If you are looking out for a simple yet pointed definition of non-violence you can turn to Paul Lansu who describes it thus "It is not just the refusal to violence — nor should non-violence be identified with an absolute pacifism or with non-resistance. Non-violent reaction to acts of violence is reaching out in goodwill towards the perpetrators of violence" Gandhiji practised this in his struggle against the colonial master. Pamela S Meidell talks about non-violence in the nuclear age. She makes a fervent call to the political leaders to remember the people of the earth when they make a decision.

What does a scientist feel about non-violence and all the mind boggling developments taking place these days?

Alan Lightman has no hesitation in saying that we must not have science without humanity

Here is yet another beautiful definition of non-violence. Brian Willson calls it 'a way of life' — "external manifestation of internal peace" The author ends the chapter quoting Martin Luther King Jr. "The issue is no longer between violence and non-violence but between non-violence and non-existence". Let us understand that we are doomed to extinction if we continue to tread the path of violence.

One question that pops up in my mind is why is

it that all the pacifist movements that are actively espousing the cause of peace have failed to make a dent in the violence psychosis that engulfs the globe. I got the answer in David Dellinger's article. The author himself a long-time pacifist refers to the candid statement made by his friend — the American poet Kenneth Patchen, who criticising the American pacifist movement, has said "they want to get rid of war without getting rid of the causes" The statement is self-evident.

A legitimate question arises in our minds as we near the end of this exciting journey through articles of critical value. Non-violence might be alright for individuals but what about nations. Will they be able to practise non-violence? Michael N. Nagler gives a positive answer by referring to the assertions made by the two apostles of peace Gandhiji and Martin Luther King Jr. While Gandhiji calls it blasphemy to say that non-violence can be practised by individuals and never by nations, King says the philosophy and strategy of non-violence must become immediately a subject of study and experimentation in every field of human conflict by no means excluding relations between nations. That settles the matter. No country can take refuge under the false assumption that non-violence is not for nations. The author talks about non-violent peacemaking by small groups and committed individuals who have been working in many troubled areas of the world — invisible though they are.

As I laid down the book I had a feeling that the question the editor had raised remained somewhat unanswered in definite terms. It could be a yes and it could be a no. The contributors have understandably walked clear of a definite answer obviously because it is not possible.

What I have attempted here is only peripheral and there are many many more valuable contributions by great men like Boutros Ghali, Asghar Ali Engineer, Nadine Gordimer, John Kenneth Galbraith and a score of others whose intellectual discourse on non-violence would make a valuable contribution to a book of knowledge on peace and harmony. It is really surprising that so many people from the western world have come under the impact of Gandhiji's philosophy of non-violence.

Ofcourse I would like to tell Arun Gandhi that amidst the dark clouds of ethnic rivalry, terrorism and acts of brutal violence there are rays of hope. Recently in one of the dailies I saw a photo of South African President Dr. Nelson Mandela gesturing to

Percy Yutar, the prosecutor who sentenced Mandela to Jail 31 years ago, prior to the luncheon at the President's residence. This symbolises a genuine effort at reconciliation between the white minority and the black majority in the new born South Africa. Obviously Nelson Mandela has taken over from where Gandhiji had left off. Don't you think that this gives an answer to Gandhi's question.

I would like to wrap up my thoughts with the following poem of Sister Falaka Fattah — one of the many such beautiful poems that adorn the last section of this most invaluable book.

*For our future world Without violence cooperation
replaces competition and, love replaces oppression.*

*For our future world without violence all
religions disappear into one religion and all nations
melt into one nation.*

*As inhabitants of this brave new world I am you
and you are me and we are one together*

*And in the final analysis perhaps the activity
of the research for this non-violent world embodies
our essential worship of God . .*

P.C Alexander's the *Perils of Democracy* is the other book that I consider my favourite reading. My interest in this book is quite natural for as a student of political science, I have always been evincing keen interest in politics — national and international. Though it is only a collection of writings and speeches, the contents have been well arranged, themewise as a well planned book written by the author with a focus. Hence I prefer to use the term "chapter" for the contents

The book, neatly organised in three parts makes very interesting reading. Students and teachers of political science and current affairs would find this concise and precise account of our political institutions discussed in a businesslike and dispassionate manner, a valuable addition to their library.

While the first part deals with our political system, the second deals with the international scene—the United States, the Common Wealth, Thatcherism, India's Foreign Policy, Nuclear monopoly etc. The third part contains tributes by the author to great statesmen and spiritual leaders who, as the publisher puts, have given a new direction to public life.

Every part reflects his rich experience and intellectual honesty and scholarship. It is not flashy, there is no rhetoric. I consider this the loud thinking

of an eminent administrator whose experience both within the country and outside at the United Nations and as, Indian High Commissioner in UK and also his nearness to decision making, speaks for the authenticity and the broad sweep of his knowledge covering a vast spectrum of areas.

Rightly he begins with an analysis of the erosion of values. He calls it the crisis of values. He warns that a civilisation begins to decline when the society becomes corrupt. "If we do not raise our voice against corruption, lack of values, and lack of love from the church, from the Gurudwaras, from the temples and the mosques, our society will soon reach a stage where religion itself will have no place in it". How relevant it is!

His scholarly analysis of the functioning of parliamentary system in India in the background of British parliamentary traditions is highly enlightening and would serve as a very useful guide to students of Indian Constitution.

The author has dealt with a broad variety of areas. The contents include topics like "President of India, The role of the Prime Minister, Two party system, Anti Defection Act, Use and Misuse of Article 356"

He talks with ease about topics like liberalisation, communalism, ruralites vs urbanites etc The chapters I like most are The Civil Service, Gandhi and Nehru, Gandhi's place in History, The Vedas, The Sage of Kanchi, 31st October 1984

The author is at his best when he discusses "What makes a good officer?" The essential qualities he has mentioned that go to make a good officer should be taken as a yardstick for all officers to judge themselves as to where they stand on the scale. He minces no words as he talks about "Intellectual Dishonesty" as most reprehensible in an officer. It may sound harsh but one has to concur with the author when he says that some officers think that their duty is only to carry out the minister's wishes and hence remain passive parties to decision making however wrong they might be. Is it not a fact that the civil service, supposed to be the steel frame of the government, has lost its credibility? There cannot be anything more relevant than this chapter for what we are witnessing today is a process of demoralisation of our civil service.

On international affairs, he takes a close look at global issues and questions the western concept of war and peace in the world which he rightly feels is Euro-centered. He echoes our doubts when he asks

"In spite of the claims about demise of the cold war can we say with confidence that the world is now settling down to an era of peace?"

While doing so he has a dig at the United States and its western allies when he says, "it will be wrong to conclude from the success of Gulf war that it will intervene or succeed in punishing aggression when it occurs in future. Everything will depend on who the parties will be and the degree of interest which the United States and its allies have in such a conflict". A forthright statement that brings out the structural and political imbalance in the organisation.

With sharpness of a political analyst, he talks about the emerging world where he speaks of an erosion of national sovereignty, change in the concept of super powers, rise of supra national economic forces and growing recognition of the rights of the common people

The author has no qualms in questioning the Dulles's definition of "Free world". He bemoans that the term "Free World" has ironically acquired a meaning according to which Papa Doc and Baby Doc of Haiti, Somoza of Nicaragua, Pinochet of Chile were considered to be part of "Free World" despite being dictators of the first order while Ortega of Nicaragua is considered an enemy of the free world because of his socialist philosophy

Attempting an evaluation of Gandhiji's place in history he asks, "how does one evaluate a personality like Gandhiji who refused to fit into any known, model of a scholar, skilled statesman, saint, philosopher and social reformer? Gandhiji was not an orator or speaker. Contemporary India has produced more eminent orators than Gandhiji. . He was not a skilled politician in the ordinary sense of the term. . What is then that which is unique in his personality which made him stride like a Colossus"? I do not think there could be a better way of bringing out the uniqueness of Gandhiji. "It's his virtue — unalloyed integrity", says the author "I would say no other person in modern history has measured upto the most exacting definition of truth as Gandhiji has done in his life" — his tribute to Gandhiji.

The most interesting chapter is on Gandhiji and Nehru. "It is difficult to explain their respective roles in conventional terms". They are men who cannot be fitted into the conventional descriptions — the author confesses.

"Jawaharlal Nehru retained his independence

in judgement and action, while accepting Gandhiji as a Supreme Leader in the struggle for national liberation". He describes in detail the important issues, on which difference between the two great leaders persisted — religion, concept of non-violence, economic development, theory of Trusteeship of property and role of planning.

The chapter on Vedas brings out the Indianness in him (as I would like to put it) for there he cuts across borders of religion and speaks on the vedas as a true Indian inspired by the spirit of Indian ethos. His erudition and scholarship is revealed when he quotes from Arthur Schopenhauer — a great German scholar who proclaimed to the whole world that "access to Vedas was the greatest privilege that 19th century might claim over all previous centuries". When he described the universality of truth and unity of God and finality and change as the two important features of the Vedas he becomes an exponent of Indian Philosophy.

The Chapter that could be called the most elevating one is "The Sage of Kanchi". The most touching reflection on the Sage of Kanchi by the author brings out the great reverence he had for the Jagathguru whom he describes as "one of the greatest Sages of Modern centuries". "What was it that made Mahaswami so enduring to so many and in so intense manner?" The author asks and goes on to answer—"The utter simplicity and humanity — the majesty and dignity, depth and range of knowledge — deep personal interest in society". These, says the author, "made Mahaswami the chosen messenger of God to guide the people on the path of Dharma".

The last chapter 31st October 1984 brings to our memory the tragedy that shook the nation out of its roots. It put an end to the most tumultuous career of a leader whose graceful face, as the author puts it, was familiar to every hamlet, house in India. Striking a personal note he says "a vital chapter in my life had suddenly ended that fateful morning on 31st October 1984". As I laid down the book I asked myself — can we really create a world without violence? However I took consolation from the article by Holmes who is convinced that it is possible

Let me end this with his note of optimism "For what sets Gandhi's experiment of non-violence apart from others is that it will work if we make it work"

It is in our hands no doubt.

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My Esteemed Books

B.R. Sant*

Generally, I love to read books outside my academic subjects thus making genuine interest, desire to learn, ability to comprehend, and application of knowledge as the more prominent criteria in the selection of books. I prefer identifying such books as my esteemed books rather than my favourite books. I would like to share my thoughts on a few books that I have read in the last 2 years dwelling mostly on the impressions that these books have created on my mind. For convenience, I have divided them into four categories.

I Swami Vivekananda

The Ramakrishna Math at Hyderabad like in many other places in India and abroad, celebrated during September/October 1994 the Centenary of Swami Vivekananda's participation at the World Parliament of Religions in Chicago. It was on 11th of September 1893 that the Swami rose to speak with his address "Brothers and Sisters of America" which drew a thunderous applause from the audience. The world press had then proclaimed the Swami as the hero of the World Parliament. What a pleasant surprise it was for me to have been invited (one amongst six in the twin cities) by Swami Paramarthananda of Hyderabad Ramakrishna Mission to address a special symposium on this occasion (October 3, 1994) with the theme Swami Vivekananda and the Future of India. I was allotted only 10 minutes to speak and I chose my subject Swami and Science. I had been preparing for nearly four weeks which created in me profound interest in the Vivekananda literature. An year ago, I read a rather serious book, *The Quest for Meaning of Swami Vivekananda* by George Mason Williams, Jr published in 1974 by New Horizon Press, Chico, California, USA, and with a foreward by Professor Arvind Sharma of the Centre for the Study of World Religions, Harvard University. An Assistant Professor of History of Eastern Religions at the California State University, Chico, Williams studied theology and was prompted to research on Swami and thus he wrote his first book on *The Quest* because he felt that the Swami had changed dramatically in his spiritual pilgrimage. Born Narendranath Datta

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(1863-1902), Swami Vivekananda grew up during 1878-1885 in a period of religious turmoil. He became a Brahmo-samaji, joined Freemasons Lodge in Calcutta, and was a sporadic visitor to the Kalipujari at Dakshineswar Sri Ramakrishna Paramahansa. He took sanyasa on December 24, 1886 (4 months after his guru's death) but remained in a period of mental agony and wandered in "quest" for a Guru during August 1889 - May 1890 and in search for true authority, a period little known to many. He analysed the problem of the apparent opposition of *jnana* and *karma* and ultimately outlined his plan of action — practical *Vedanta* — to produce "the new order of society". As Professor Sharma in his foreward says, "Dr Williams has drawn a portrait of Swami Vivekananda as caught in the internal tensions of Hinduism which insists that the "Reality" can be reached through many paths but shirks from indicating one exclusive road to it". Williams himself has concluded that "... Swami's attempt to find eternal and absolute Knowledge is part of the human process of searching for meanings which can raise humanity to new vistas". Despite numerous studies on Vivekananda, I feel that a lot more of extension work has to be done to realise the potential of Swami's plan of action for the education and unity of masses in the context of the practical *Vedanta*, for bringing in *Satya Yuga*. The present era of globalisation is the most appropriate time to do so.

II Training in Possibility Thinking and Effective Communication

As a university teacher I developed a profound liking for teaching. "Teaching is the best way of learning", they say and I had perhaps a penchant to learn. Later I continued "lecturing" during my career in industry, research, and technology transfer activities, and I still do give talks even after my retirement on superannuation. I always believed in preparing well before any lecture or even a small talk, both in terms of 'content' and 'methodology'. My voice has helped me. I have often observed that many people are not able to "communicate" properly either in public, or in a small group, or even in a one-to-one situation. Many people also have a negative or indifferent attitude to life in general and profession in particular. These and many such observations led me and a few of my colleagues to start a non-profit organisation to impart skills in

possibility thinking (attitudinal skills) and effective communication including the art of public speaking. Our target was cooperatives, cooperative banks, sales organisations, educational institutions etc. I read many books and articles. I soon realised that knowledge from books seldom helped in skill development; the more effective approach was self-development and learning by experience. Just a few months ago I came across an impressive English publication on *Participative Training Skills* which influenced me considerably in designing our skill development programmes. Its author John Rodwell is a training specialist with HM Customs and Excise. Published (1994) by Gower Publishing Limited, Hampshire, England, the emphasis of the book is on participative style of training. Rodwell believed in turning knowledge into wisdom. "You can't teach anybody anything; you can only help people to learn, if they want to", he says. Good training has elements of both art and science, the science lies in the general "rules", the art in applying them "wisely". As the old saying goes :

I listen and I forget
I see and I remember
I do and I understand.

Rodwell describes three attributes of participative training : Knowledge, Skill, and Attitude (KSA). Knowledge can be pragmatic, contextual, and conceptual type. Skills can be technical, thinking, interpersonal, and social type. "Training for attitudes is a controversial issue", says Rodwell. However, the following categories may be useful in the training environment: public attitude, transfer attitude, and cultural attitude.

III Autobiography

IACOCCA — An Autobiography, Lee Iacocca with William Novak, Bantam Books, New York, 1984, Pp 367

Talking Straight, Lee Iacocca with Sonny Kleinfield, Bantam Books, New York, 1988, Pp 337

To have read these two books has been highly stimulating and educative. Every word of review and opinion written about Lee Iacocca (for convenience I will refer him as Lee) and his books is not a mere publicity or advertisement but true to the core. A very succinct opinion is by Lord Robens of *Evening Standard*, London : "An absorbing book. Much more than the story of a man's life, it provides good advice on business management and organisation, and a deep understanding of human nature". The prologue in the autobiography at once creates a deep reverence and sympathy for a man who one fine day

in July 1978 is fired by Henry Ford. Lee had served Ford company for 32 years with the last 8 years as President of Ford. He says, "There are times in everyone's life when something constructive is born out of adversity. There are times when things seem so bad that you've got to grab your fate by the shoulders and shake it." A couple of weeks after being fired, Lee takes over as President of Chrysler, another automobile giant. But imagine the circumstances! *The Detroit Free Press* on that day carried two headlines: '*Chrysler Losses are Worst Ever*' and '*Lee IACOCCA Joins Chrysler*'. Ultimately, Lee turns around the company into profit-making, "Fortunately Chrysler recovered from its brush with death. Today I am a hero. With determination, with luck, and with help from lots of good people, I was able to rise up from the ashes". That's how the prologue ends and his story begins.

On importance of building a team, Lee says, "In the end all business operations can be reduced to three words: People, Product, and Profit. People come first. Unless you've got a good team you can't do much with the other two." But he also admits that it is the quality of men that matters — those with inner strength, spirited men, men of character and mettle. The autobiography is written in four parts: Made in America, The Ford Story, The Chrysler Story, and Straight Talk. The epilogue is titled the Great Lady which refers to Statue of Liberty — a beautiful symbol of what it means to be free. President Reagan had asked Lee to be the Chairman of the Statue of Liberty — Ellis Island Centennial Commission which he accepted despite his occupation with Chrysler Corporation. Lee's father migrated from Italy to USA at the age of 12 in 1902, went back to Italy, got married, and returned to settle in Pennsylvania. The chapters on the Family and School Days (in USA it means also university education) are beautiful narrations of immigrants' lives in USA. Lee graduated from Lehigh University and got his Master's degree from Princeton. Even as a graduate student, he wanted to work for Ford. "Those guys need me. Anybody who builds a car this bad can use some help," he used to joke to his friends. Although condensed into just 27 pages, his early life and school days experiences are a saga of character building, an eye opener for many students and infact even for parents and teachers. Lee laid much emphasis on communication : "The most important thing I learned in school was how to communicate. Ability to communicate is everything." Later he says, "By the time I was ready for college, I had a solid background in the fundamentals : reading, writing, and public speaking. With good teachers

and the ability to concentrate, you can go pretty far with these skills Years later when kids asked me advice, I said the key is to get a solid grounding in reading and writing".

In regard to other areas, Lee says, "If you want to make good use of your time you've got to know what's most important and then give it all you've got. From what I've seen, you either get grounded in that kind of positive thinking early on in life or you don't. Establishing priorities and using your time well aren't things you can pick up at the Harvard Business School. Formal learning can teach you a great deal, but many of the essential skills in life are the ones you've to develop on your own". The Ford Story (118 pages) and The Chrysler Story (159 pages) narrate experiences that form the major substance of the autobiography and these have to be read to believe and appreciate — they are outstanding practical lessons in business management. With a bit of application of mind they can be the instruments of success in anybody's life. During his Ford days, Lee learnt management techniques the hard way and mastered them. "The only way you can motivate people is to communicate with them. I used to be afraid of public speaking till I took a course in public speaking at the Dale Carnegie Institute. Not every manager has to be an orator or a writer. But more and more kids are coming out of school without the basic ability to express themselves clearly. You have to listen well also if you're going to motivate the people who work for you." At another place, Lee tells his prescription for success, "you don't succeed for very long by kicking people around. You've got to know how to talk to them, plain and simple." Hardly a day passes in our country when we do not read in the newspapers about confrontations, strikes, bandhs whether in the university system, banks, airlines, industry workers. Even doctors and lawyers are going to streets to highlight their problems. I many a time wonder whether this is not due to lack of communication, or, may I say effective communication.

Lee had studied psychology and abnormal psychology for four years in his engineering and business graduation courses. About ego, he says, "There is a world of difference between a *strong ego*, which is essential, and a *large ego* which can be destructive. The guy with a strong ego knows his own strengths. He is confident. He has a realistic idea of what he can accomplish and he moves perspectively towards his goal. But the guy with a large ego is always looking for recognition. He talks down to the people who work for him." About information, Lee says, "The key to success is not information. It's people. I

didn't have a computer terminal on my desk." The other qualities that make managers strong according to Lee are that they know how to delegate and how to motivate. The last chapter of the autobiography is captioned Making America Great Again, where Lee discusses monetary and fiscal policies, defence requirements, industrial development, national priorities and many related issues, "The great issues facing us today are not Republican issues or Democratic issues. The political parties can debate the means, but both parties must embrace the end objective, which is to make America great again. With leadership, direction, and the support of the American people, this country can once again be that bright and shining symbol of power and freedom — challenged by none and envied by all", concludes Lee. What wisdom, determination, and nationalism! Any country can reach glorious heights if there is the will.

Four years after *Iacocca : An Autobiography*, which made publishing history breaking bestseller records throughout the world, Lee was advised by his friends to write another book, his second. The reason? "I read in the last 4 years 71,412 letters in response to my first book—in 18 languages. The most incredible thing that happened in my whole life. I was so touched that I decided to my equivalent of 71,412 letters in one lengthy reply in the form of a book : *Talking Straight*." It has 5 parts beginning with Prelude : Fired Again (as Chairman of Statue of Liberty — Ellis Island Centennial Commission). Part II narrates his personal life : Heart and Hearth. As Lee becomes more and more famous (Gallup Poll 1986 put Ronald Reagan the most admired in the world and Iacocca second place ahead of Pope), naturally he had problems and the one he felt most was, "I have lost my privacy — and I miss it." He further says, "The fame isn't going in my head. At least I hope not. One way is to keep in mind that you're allotted only so much time on this earth — and neither money nor celebrity will buy you a couple of extra days. We should all be accountable to God throughout our lives and live our lives that way every day, not just on our deathbeds begging for forgiveness. I practice confession not because church rules say I should but because I feel good talking out about my sins and indiscretions. Another of the rituals that mean a lot to me is prayer."

In Part III — Playing for Broke, Lee talks about good business and bad business. He has written down eight commandments of management based on "my distillation of 42 years in the business world". His advice : "Be yourself, stay natural and dammit, smile once in a while." Part IV is titled

Scandal, Scandal Everywhere with Chapters on Free Trade or Free Ride, Budget Buster, The Food Crisis, The School Crisis, and In Search of Quality. In the last one, Lee says, "Americans will 'buy American' if you give them a quality product at the right price. But there's another side to quality : Quality is not free. It has a hefty price tag". Part V — Out From Under — discusses roles of individuals. People often think — who would listen to me, what power do I have ? Lee's answer is : "Alone, may be nobody. But together you are a force so powerful you make or break democracies". The last chapter is Into The Twenty-First Century. Lee reminisces over the past and prepares for retirement. "My intention is to spend time teaching and preaching. I have been prattling long enough about the need for better education, so I'm going to see if I can practice it. Kids are the future. I'll enjoy teaching because I like young people", he recalls. His alma mater Lehigh University has created an Iacocca Institute. The University President Peter Likins wrote to Lee, "You've become synonymous with making America productive again. We'll not only start a whole new curriculum, we'll start a whole new college. Wouldn't this be a wonderful place for you to spend the rest of your life". Lehigh and the State of Pennsylvania brought \$20 million and Lee raised \$40 million. So excited was Lee that he announced, "If the institute succeeds I'd like to see the idea spread to 20 universities so that we'll be able to plug away at the question of what it takes to be competitive. If everyone swaps notes and learns from one another, the result may be a breakthrough, like the way it works with a disease".

Leonardo da Vinci and Joe DiMaggio, both Italians, were Lee's two heroes when he was growing up. Another of his lifelong heroes was Benjamin Franklin, "a thinker, a tinkerer, a doer". It is he who developed the literary form called "autobiography". Lee's all-time favourite hero is Winston Churchill — eloquent, great communicator, a leader. In conclusion, Lee's advice to youngsters : "You're never going to get what you want out of life without taking some risks. For us Americans, it all started with Christopher Columbus — he risked sailing right off the end of the earth. Every generation of Americans has managed to leave the next one a little better off. That's part of our heritage. But each one leaves the next one a whole new set of challenges". I often muse quietly over these two books. There is no need to go through big text-books of management. Here is a practical guide for anyone to follow especially those on the threshold of a career.

One of the outstanding features of the two books, in my opinion, is that they have been written in collaboration with journalists — William Novak and Sonny Kleinfeld. There is no indication on the quantum of their contribution to the success of the books, not just the selling success but the impact on readers — it must have been very substantial. The collaboration has given a professional touch, a great refinement in language and expression, without however reducing the emotional impact. Such an approach is unique and to a reader like me it has conveyed Lee Iacocca's message in a profoundly spectacular and forceful manner.

IV Industrial Development, Environment, and Population

In the last one year, I enjoyed reading a few books covering the above subjects and was deeply touched by the enormous amount of information that they contain and the serious concern they have for ecology, environment, and population. Our country has embarked on economic reforms, we have environmental legislations, and we are faced with growing numbers. These books may not offer any solutions to our problems but they certainly give directions. It's upto us to plan and implement our programmes. Since I reviewed these five books only recently, I give below the references to these reviews :

"Multination enterprises and industrial organizations : The case of India", by Nagesh Kumar, Sage Publications, New Delhi, 1994. Reviewed in *The Asian Economic Review*, Vol XXXVI, No 3, December 1994.

"Liberalisation and industrial development in the third world : A comparison of the Indian and South Korean Engineering Industries", by Staffan Jacobsson and Ghayur Alam, Sage Publications, New Delhi, 1994. Reviewed in *The Asian Economic Review*, Vol XXXVI, No. 3, December 1994.

"The climatic change agenda : An Indian perspective", by Amrita N. Achanta, Tata Energy Research Institute, New Delhi, 1993. Reviewed in *The Asian Economic Review*, Vol XXXVII, No 1, April 1995.

"Growing numbers and dwindling resources", by Rekha Krishnan (Editor), Tata Energy Research Institute, New Delhi, 1994. Reviewed in *The Asian Economic Review*, Vol XXXVII, No. 1, April 1995.

"Climate change in Asia and Brazil : The role of technology transfer", by R.K. Pachauri and Preeti Bhandari (Editors), Tata Energy Research Institute, New Delhi, 1994. Reviewed in *The Asian Economic Review*, Vol XXXVII, No. 1, April 1995.

Nayantara's Relationship, Extracts from a Correspondence Enchanted Gardens and the Pound of Flesh

Ranjana Harish*

Down the ages of halo of virtue has extracted an awesome range of self-denial in return, from the sacrifice of life, as in sati, to the sacrifice of personality, expression and ambition, depending on the times, and more crucially, the culture of the house, especially of its males.

Nayantara Sahgal (*Relationship*, 1994)

Instead, the self constructed in women's autobiographical writing is often based in, but not limited to, a group consciousness — an awareness of the meaning of the cultural category WOMAN for the patterns of women's individual destiny

Susan Stanford Friedman (*Women's
Autobiographical Selves*, 1988)

A woman is not born, but made — asserted the renowned French feminist Simone de Beauvoir in her epoch-making book *The Second Sex* (1949). Of course a female is born, but a woman "the product of sex-coding processes of acculturation", to quote K.K. Ruthven from his *Feminist Literary Studies* (1990:8), is made. 'Female' is a biological category, denoting sex while woman/feminine in Sally Mc Connell-Ginet's neat definition is loaded with "the cultural meaning attached to sexual identity."

Logically then in life-writing women carve out their space between "cultural assignments of gender and the individual translation of assignment into text" (Felicity Nursbaum 149). Their self-narratives unlike those of men's are not the narratives of "isolate self" but are rather an individual's interpretation of the collective consciousness as lived by her through her life.² In *Woman's Consciousness, Man's World* (1973) Sheila Robowtham, a known psychoanalyst and feminist theorist has examined the role of cultural representation and social conditions in the formation of 'woman's consciousness'. Basing her research on Simone de Beauvoir's premises, she argues that a woman cannot ever forget her gender as she is constantly aware of how she is being de-

fined as woman, i.e. as a member of a 'subculture' where her identity has been decided by the dominant male culture. As a result, women develop a dual consciousness, a dual self — a self adhering the cultural prescription of womanhood and a self different from that, an inner self Robowtham writes:

But always we were split in two, straddling silence, not sure where we would begin to find ourselves or one another. From this division, our material dislocation, came the experience of one part of ourselves as strange, foreign and cut off from the other which we encountered as tongue-tied paralysis about own identity. We were never all together in one place, were always in transit, immigrants into alien territory. The manner in which we knew ourselves was at variance with ourselves as an historical being woman. (31)

The recent theorists/critics of women's autobiographies like Shari Benstock, Estelle Jelinek, Patricia Meyer Spacks, Regina Blackburn, Suzanne Juhasz, Susan Stanford Friedman and Felicity Nursbaum have acknowledged the fact that women's autobiographies, like their real lives, are dictated by gender consciousness. Thus they put the requirement of the genre, namely individualized self into question because of the limits of gender. To quote Friedman,

The emphasis on individualism as the necessary precondition for autobiography is thus a reflection of privilege, one that excludes from the canons of autobiography those writers who have been denied by history the illusion of individualism (39)

As does Elaine Showalter in *A Literature of Their Own* (1977) these theorists also suggest that a separate poetics is needed and should be evolved to evaluate women's life-writing. They should have a poetics of their own which would take into consideration the gender-influences, gender experiences in creative writing, a poetics which is not anti-man (often wrongly labelled as feminist) but pro-wom-

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en, not androcentric but gynocentric.³

Re-reading women's self-writing through this "ideological filter of gender" one can begin to decipher hidden, unexplored patterns of feminine lives — feminine dilemmas and typical feminine solutions to those dilemmas.

The present article is one such attempt to re-read and re-interpret Nayantara Sahgal's autobiographies — two of them *Prison and Chocolate Cake* (1954) and *From Fear Set Free* (1962) — through the gynocentric filter of gender. I read them both a few years back without using the 'filter' and the result was, I am surprised, much different.⁴ Of course, one added advantage to this present study is Nayantara's recently brought out book *Relationship* (1994). This book has influenced my interpretation of her life-writings a good deal. Her autobiographies which sounded quite 'feminine' in their contents and yet authentic, suddenly lose the ground with the publication of this latest book. Of course they do continue being 'feminine' but now to be called so, not because of their domestic themes and longing of a female heart for a home, but for typical camouflage of inner life, personal longings and a typical evasion of the real self to win acceptance in the patriarchal set up.

Relationship is a collection of the correspondence between Nayantara and Mangat Rai. "Most of these are love letters" writes Nayantara, "read, absorbed and possessed repeatedly and lingeringly when they were received" (VI), the publication of which to both of them is "a celebration of the relationship they brought to birth" (IX). Mustering courage to publish the correspondence at the age of 67 and thus to make the private public, she writes in her 'Introduction',

Enchanted gardens there may be, but so long as they are cultivated in secret, no one can point to them, no one can say what happened there and in due course even the two who planted one can disown it, swear no such garden exists, nothing happened at all, for there is not a tell-tale petal nor a blade of grass to prove it did (I)

These are the letters written with "the complete confidence of privacy" (5) and they naturally recount and recall the most secretive moments of life, many untold secrets, and bring to light many dark recesses of the subconscious haunted by deep seated fear and agony. Nayantara's contribution to the collection constantly highlights how a female's life is always dictated by the unwritten social code for wom-

en. These letters unfold the untold secrets of her life like pre-marital affair and sex, utterly unhappy marriage, intense claustrophobic experience within the marriage, attraction for a man and longing for extra-marital relationship with him in '59 and many such things. She is recounting the experiences of her life before marriage and after marriage in these letters written between 1964 to 1967. Both her autobiographies had already been published by then — one in 1954 and the other in 1962. The self that she constructed in these does not match at all with the picture of self that she depicts in the letters written a few years after. She portrays two different, rather opposite, selves, one a happily married wife and mother, and the other, a constantly tormented and tortured "criminal in the dock" (*Relationship* : 87) and "bird in the cage" (*Relationship* : 22) self. Why does this happen? Does it happen because no autobiography ever brings out the whole truth? Or, that every autobiography in Olney's view is a 'metaphor of Self' and the metaphor of self she chooses does not even remotely relate to her real self?

To a reader, who grapples with the above question using the filter of gender, the camouflaged reality of Nayantara's life and self are a pointer to the feminine dilemma of dual self. Mind well, not 'female' (sex) but feminine (gender) dilemma, the dilemma of handling and living with two different or rather opposite selves which has been discussed earlier while discussing Rowbotham's theory of women's double consciousness. Patricia Meyer Spacks in her article 'Selves in Hiding' (1980) contends that such dilemma springs out of the gender based individuation process of women and most of the women solve it in their lives as well as in life-writing by 'underplaying' their inner selves. They subordinate their real selves, make them 'muted', to borrow the expression from Showalter, to project an acceptable image of self

Let's have some excerpts from just one letter by Nayantara dated Sept. 14, '64 published in *Relationship* and see how it influences and changes the interpretation of both of her autobiographies. And also while doing so how it brings to surface the feminine dilemma and its age-old feminine solution.

If I had remained faithful to my "inner voice" I would not have entered the marriage I did. Partly I did so because, I didn't know a world so alien to mine existed. And partly, because I allowed myself to be persuaded that all would be well. It never would and never could be ...

I had just returned from college in America. Towards the end of the four-year period I had become entangled with a man, an artist, much older than myself.... He belonged to a society that does not place a high value on virginity and he did not think he was doing me any harm.. He felt the experience should have meant more to me. It didn't. Two months after I left him, I got engaged.

It seemed to me I should tell Gautam [her fiancé] about this man. It didn't occur to me not to... I told him there had been this episode. He said in reply, "I wouldn't care if you had 50 affairs and 60 children"... I turned that over in my mind. The matter rested there, but I was uneasy in my engagement. We got married.

And then Gautam could not endure the knowledge of the other man and the long torture began. Day and night I was a prisoner on trial. The questions never stopped. Why? Where? How? And above all, why, why. I could feel his torment through them and I tried to atone by giving him everything I could, assuring him, of course, that nothing like it could ever happen again.

There were things, I now realized, that I mustn't speak of. He mustn't know I even thought these things.

I devoted myself to being Gautam's wife. And things went on in this fashion for ten years, ten years of inquisition with intervals of normalcy, ten years of a slow divorce from myself. Ten years was perhaps the limit of what the mind could take in this respect because it was when the explosion came. I felt I was carrying a burden alone — not only of our marriage, but of our children.

Suddenly I realized how cramped I had been, how stunted. And when in '59 I met a man who seemed to me interesting. I wanted to see more of him. Gautam did not see the need for this.

I finally persuaded him [Gautam] we should ask Kjeld [the man she loved] to a party we were having on our tenth anniversary. It was disaster and a nightmare. It never should have taken place. Kjeld stayed on after the others had left. He and Gautam had both drunk too much. I hope I shall never live to see such a quarrel again. The horror and violence of it are still with

me. I could not in the days that followed bear my burden alone any longer. I had kept my married life a closed secret, but now I had to write to my mother [who was in London at that time].

It was then that Mamu [Jawaharlal Nehru] whom my mother cabled, rang up from Delhi. He did not shrink from the idea of a divorce... I had been too shattered to ever expose myself again. I was Gautam's wife instead, and my own life, as always, continued hidden... I am not a person I once was. I am surrounded by a stone wall built myself for my protection (pp. 31-40).

None of the things discussed in the given letter are even hinted at in her self-narratives. *Prison and Chocolate Cake* which covers her life up to her return to India in '47 doesn't mention a word about her affair with the artist, leave apart pre-marital sex. *From Fear Set Free* doesn't give the slightest inkling of the marital disharmony and violence caused because of the husband's possessive nature. Neither does she give vent to the deep feeling of claustrophobia which filled her heart constantly during the years of their togetherness "a bird caged too long that can't fly properly again" (*Relationship* :22), torture that she had to undergo quite often, a constant "criminal in the dock" situation (*Relationship* :87), her attraction for the other man in '59 and the cruel consequences of it leading her to taking physical violence and public exposure of the private affairs and even to a serious thought about the possibility of a divorce — none of these find any mention in her autobiographies.

She evades the above incidents, the most formulating experiences of her life. Of course, she does mention how "unsupported by any common taste" was their "mutual attraction" (45) and how during the days of courtship she felt as if she were "caught between two opposite currents" (*From Fear Set Free* :47). A few paragraphs before concluding the book she even asks for her Mamu's advice regarding the "most important quality of a successful marriage" (*From Fear Set Free* : 192). These indirect clues could be interpreted as a pointer to the inner unhappiness in the light of the information brought to light by the *Relationship*. But as independent pieces of life-writing both these books present the autobiographer as a care free, rather, careless, happy woman, an "ignorant lady of the house" (*Indian Women's Autobiographies* : 67) who did not know how much to pay for a dozen oranges, who was lucky to have a 'consider-

ate' husband like Gautam who used to advise her constantly "you would run the house better if you got yourself organized". "But who cared to run the house?" Retorts she "Of course I did not run the house. I prayed for cool breezes and the state of well being... While Megharam, a five foot, two hundred pound stalwart from Kulu Valley in the Himalayas ran the house for me." (*From Fear Set Free* : 90) Even the picture that she gives of Gautam is very different from the one given in the *Relationship*. The book portrays him to quote A.V. Krishna Rao, as "a practical, considerate, and affectionate as her husband and Nayantara feels satisfied as wife and mother" (*The Other Harmony* : 114)!

Maintaining silence over socially unacceptable facts of female life, diminishing a publicly successful self which may become threatening to the male culture, evading the events which may raise a storm of controversy has been an age old solution handed down by mothers to their daughters as a secret to a happy life. The solution of concealing pre-marital sex for the sake of gaining public acceptability is not new. Actually, Nayantara's mother Vijayalakshmi Pandit also had the same solution to handle the crisis of her life. She evades her affair as a teen age girl with a Muslim boy altogether in her autobiography *Scope of Happiness* (1979). The same is the case with Allen Glasgow, a famous American novelist who left behind the manuscript of her autobiography to be published posthumously under the title *The Woman Within* (1954) letting her long-muted self speak only after she was no more alive to be dismissed by the feminine-code-prescribing society.

No wonder then that Nayantara too adopts the feminine solution of evading a self — unacceptable to the socio-cultural set-up and more so to the family set-up. "The pound of flesh" (*Relationship* : VIII) that the society and the marriage demanded from her was the complete evasion of a self, a total submission to the ideal of womanhood which she payed with a bleeding heart and a smiling face in her autobiographies knowing full well that it was a feminine solution to a feminine dilemma

Notes

1 Georges Gusdorf, one of the earliest critics of autobiography, looks upon it as the genre of 'isolate being' A "conscious awareness of the singularity of each individual life" in his view is the pre-requisite for an autobiography ('Conditions and Limits of Autobiography' : 30) James Olney reiterates the same by saying "Separate Selfhood is the very motive of creation." (*Metaphors of Self* : 22-23)

2. For further details, please see 'Eighteenth-Century Women's

en's Autobiographical Commonplaces' by Friedman in *The Private Self* (1980) ed. Shari Benstock.

3. Showalter coined this term in 1979. "No English term existed for such a specialized critical discourse, and so I have invented the term 'gynocritics' writes she. (*Feminist Criticism in Wilderness* : 185). Carolyn G. Heilbrun compares feminist criticism to the *Old Testament* "looking for the sins and errors of the past" while gynocriticism to the *New Testament* seeking "the grace of imagination" ('Theories of Feminist Criticism' in *Feminist Literary Criticism* ed. Josephine Donovan, 1975 p. 64)

4 While working on my book *Indian Women's Autobiographies* (1993) I studied these two autobiographies. Believing the given facts in the books authentic, the impression that I formed about the autobiographer's personality was very different than it is today after going through her latest publication *Relationship* (94).

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Writing as Re-Vision

Aruna Sitiesh*

The Binding Vine (1993) and *The Dark Holds No Terrors* (1980) continue to haunt me to this day probably because in critiquing conventional attitudes to man-woman relationships Shashi Deshpande goes a long way in altering our perception of the pattern of the past. All her works examine with considerable acuteness some classic patterns of women's victimization and explore women's vulnerability to sexual victimization with sensitivity and daring.

A phenomenon that has only now been taken up as a public subject, a subject of fiction, is rape. In *The Binding Vine* Kalpana is brought to the hospital in an unconscious state. The Casualty man puts it down as an accident case and when Dr. Bhaskar Jain comes up with the stunning finding that she was raped before being knocked down by a car, the police officer argues, "Why make it a case of rape ... we don't like rape cases... They're messy and troublesome, never straight forward..." (88) Kalpana's mother, Shakutai has her own reasons to insist that it be registered only as an accident case. She is convinced the police will not bother about finding out who did it, they will only harass her. And she is frightened of people coming to know of it. The police officer only abets that fear. Kalpana is unmarried, people are bound to talk, her name would be smeared, what good will it do her or her family to have it known she was raped, he asks Dr Jain. And then, of course, he comes up with usual high-brow bias — for all you know, she may be a professional, may have gone out with a boyfriend, may have been hit by a car only after they had had a bit of fun. And even if she was raped, publicising it isn't going to do anyone any good. It only means trouble for everyone.

Shakutai who works in the Principal's office in a girls' school (and is, therefore, bound to be exposed, to some extent at least, to the modern way of living and thinking) says she would never be able to hold her head again if it gets known that her daughter was raped. She fears that public knowledge of Kalpana's tragedy would disgrace her, her family,

so that no one would want to marry younger daughter Sandhya or befriend son Prakash or even talk to any of them

When the newspapers carry the story of Kalpana's rape, even Vandana, the medical social worker, is angry and unhappy. She asks Urmila who is keen to get at the heart of the matter, "Does it help the girl to be exposed like this?"

"What do you mean exposed?" I turn on her in fury. "You talk as if she's the one who's done wrong."

If is this fear that keeps people from reporting the rape cases. If a girl's honour is lost, what's left? People will always point a finger at her. And then, of course, there are people who claim that there can be no rape because it cannot happen unless the woman is willing. If unwilling, can't she shout for help? No one around to hear her shrieks and screams? Why does she have to go to such a secluded place all alone, unescorted? There are others who hold that rape happens because women go about exposing themselves. That's why Shakutai doesn't want Kalpana to flaunt herself, to use lipstick or go out with her head in the air, caring for nobody. She wants Kalpana to cover herself decently, to know fear and keep to her place. Otherwise they would be disgraced.

But who is disgraced? Is it the woman, the victim who is disgraced? Is it her family? Is it Kalpana who is disgraced? To Urmila it sounds so illogical, so irrational but not to others. Not to Shakutai. Not to Vandana. Should we be blaming Kalpana or her uncle Prabhakar who rapes her because he feels spurned? Because he cannot stand the thought of Kalpana marrying someone else? And Kalpana wouldn't agree to marry him despite her mother's and aunt's cajolings and coaxings. Should we blame her for wanting to marry the young man she loves? Should we blame her for running away from her aunt's when her uncle tried to molest her at the tender age of 14? Should we blame her for refusing to be her uncle's mistress or her aunt's co-wife? Shouldn't we be blaming Prabhakar, whose wife Sulu has always treated her niece Kalpana as her

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own daughter, for making these amorous, amoral advances? Unfortunately our society continues to blame the girl, the victim. Who will marry a girl who has been so dishonoured, disgraced? Not once does anyone ask, "Who will marry the man found guilty of such a heinous crime?" Shakutai is afraid for Kalpana and for Sandhya (now only 13). Who would marry them if it is known that Kalpana was raped?

Marriage ! Marriage !! Marriage !!!

Dr. Bhaskar Jain asks Urmila, "Tell me, is getting married so important to a woman?"

"Yes", I say finally. "For women like her, definitely."

"Women are astonishing. I think it takes a hell of a lot of courage for a woman like that even to think of marriage. Have you seen her husband — Kalpana's father? No ? I have. Well... A poor specimen. Vandana tells me he deserted this woman long back. What has she got out of marriage — except for the children, of course? And yet, she's longing for her daughters' marriages" (87).

Of course, one always hopes one's children will get more out of life than one has. And marriage gives a woman male protection, social security. In the Indian social set up, anyway, marriage remains the be-all and end-all of nearly every girl. Marriage brings her and her family happiness and honour. Or so women like Shakutai hope. And what's about a woman who is raped by her own husband? Mira is one such woman. Married at the age of 18 to the first man who "saw" her, she lived, cloistered in a home, with a man she could not love. The intent single-mindedness with which her husband went about marrying Mira shows the quality of his obsession for her but her feelings were completely left out. Did she feel pleased? Triumphant? Angry to give up her studies? Perhaps these questions were irrelevant, even unthinkable. How could she *not* be happy or proud? She couldn't obviously tell anyone that her husband tried to possess her against her will, that she felt a physical revulsion from the man she was married to, that she had developed an intense dislike of the sexual act with her husband. She lived a life which, even if normal to most women of that time (the early 50s) must have seemed terrible to her. Why only of that time? Even today with all our education and enlightenment women are not al-

lowed to nurture such thoughts. Not allowed by women themselves. In *The Dark Holds No Terrors* Shashi Deshpande takes up the question of a husband's sexual brutality to his wife night after night. Manohar uses the bedroom to get even with his much more successful doctor wife Sarita. Sarita doesn't know what to do. Can she tell anyone about her nightmare, about the hurting hands, the savage teeth, the monstrous assault? Even if she were to show someone her bruised body, not to talk of her battered psyche, she is not sure the person would understand what she is talking about or going through. A husband raping his own wife? What rubbish ! Husband's rights over his wife are considered absolute, perhaps the world over. Denying it is blasphemy. And, therefore, there can be no redress

In her *Conversation with Sue Dickman* (*The Book Review*, April 1995) Shashi Deshpande said that she has "no social purpose" in her writing, nor does she write "overtly about feminist causes" but she writes about women like Mira (a victim of marital rape) because she is disturbed by what she sees of women's lives. And she would obviously want us to look around and be disturbed by 'the violence which is around us, injustices.' Shashi Deshpande clarifies that she is writing about Jaya about Saru. "I wrote about Saru, and then Saru's over, and I'm writing about Jaya, and Jaya's over, and I'm writing about Mira. Not women" (33). Deshpande captures the intensity of the experience with such poignancy that it goes beyond the individual terrain and becomes universal, forcing in the process a forward thrust in our socio-cultural evolution.

The world over, writers are questioning the traditional frames that still hold the women in well-defined positions as passive sufferers. Maxine Hong Kingston's girlhood was haunted both by the alien Caucasian-Americans with whom she went to school and the mystifying Asian ancestors whose stories her mother told her. The story of "No Name Woman", in particular, would haunt anyone. "You must not tell anyone," her mother said, "what I am about to tell you. In China your father had a sister who killed herself. She jumped into the family well. We say that your father had all brothers because it is as if she had never been born." The year was 1924. Just a few days after the village had celebrated 17 hurried weddings to make sure that every young man who went out on the round would come home and not go wayward — Maxine's father, his broth-

ers, grandfather, his brothers and her aunt's new husband sailed for the Gold Mountain. Though all of them regularly sent money home, they didn't return. Everyone was shocked, therefore, when the aunt became pregnant because her husband had been gone for years. On the day the baby was to be born, the villagers raided their house. The aunt gave birth in the pigsty that night and the next morning she and the baby were found drowned in the family well. "It was probably a girl, there is some hope of forgiveness for boys." Did someone say boys are preferred to girls only in India? The villagers punished the aunt for acting as if she could have a private life, secret and apart from them. The real punishment however, was not the raid swiftly inflicted by the villagers but the family's deliberately forgetting her. Her betrayal maddened them. They saw to it that she would suffer forever, even after death. Her ghost would always remain hungry, needing "Don't tell anyone you had an aunt. Your father doesn't want to hear her name. She has never been born", mother reminded Maxine. Not much has perhaps changed between 1924 and 1993. Shakutai would want to steel her heart to Kalpana's tragedy for the sake of the living. No, it is not true. We have changed. Not all of us, many of us. Shakutai may not want to talk about Kalpana. Urmila does. Dr. Jain does. Saru would not take her husband's brutality lying down. Nor would Mira. These characters of Kingston and Deshpande wait for a new morning, a new dawn of new mores and new norms, of punishment to the predator and justice to the victim.

The most damaging effect of modernization has been the disintegration of our supportive family unit. The traditional close-knit family structure has been subjected to the stresses of urbanization and the consequent mechanization and weakening of family relationships. In the competitive world of today, with free horizontal and vertical mobility, the economic pressures have made it imperative for the young to move out in search of jobs. The jobs they get can get them and their wives and children a reasonably decent living but not a house spacious enough to accommodate their parents and siblings. For the majority of Indians, especially the relatively poor ones, it is not a question of privacy or individuality. They still believe that old parents are their responsibility and feel guilty when they are not able to take proper care of them. Their reasons for not

having or not wanting to have their parents with them are purely economic: a small room in the name of a house. How can it accommodate three generations? Parents stay on because they have nowhere else to go to. They may not be comfortable but emotionally they feel secure. Their son and daughter-in-law do feel embarrassed but accept the situation as beyond redemption. And it does make them feel virtuous. They are not shirking their duty. But tension keeps simmering and everyone is all the time on tenterhooks — ready to explode at the slightest provocation. That's why many a time, parents are forced/made to live in their ancestral house and sons send whatever money they can spare every month. If there is no ancestral house, it would still be better to let them stay on in the ancestral town and make do with their meagre pension or savings or pittance that they got from their son(s). Old parents can look after each other and keep each other company. Socializing is much easier in smaller towns. People have more time and energy and also emotion.

The problem increases manifold when the mother is left alone. She needs not only physical looking after but also protection. In a spacious house this may not be such a big problem — she can be relegated to the back verandah or store room or even servant's quarters on some pretext or the other though any of these could be put to much better use anytime. But when there is paucity of space and funds, they just don't know what to do. Suryabala's *Agnipankhi* (1984) is a heart-rending tale of one such family. Jay Shanker brings his widowed mother to the city. What? A stunned mother cannot believe that anyone can live in such appalling conditions. Stinking community toilets. Long, impatient queues. A 6'x6' room to call one's own. Containers stacked on the walls, clothes hanging all around. Jay Shanker hangs his wife's old sari as a room divider to maintain some semblance of privacy so that his mother doesn't feel embarrassed or awkward. No courtyard. No verandah. No window. No terrace. Suffocating as a coffin. One tiny room and in it the son and his wife and his mother. One third of the room is given to the mother. The rest is for the son and his wife. Though ill at ease, Jay Shanker tries to do his utmost by the mother. Her sulking may irritate him, her country manners may get on his nerves but he realizes that as her only child it is his duty to look after her. He cannot change his circumstances because

his earnings don't allow it. But his mother, used to the sprawling country living, feels so restless and stifled that she rushes back to the village at the first opportunity. Things have however, drastically changed there in her absence. Only if she single-handedly manages the family kitchen and proves her usefulness can she be accepted back into the fold. Her failing health and depression wouldn't allow that. So she shunts between her son's shanty and the village home now monopolised by her brothers-in-law. Her share in the property? She must be joking. Haven't they spent enough on the education of her star-struck son? He should either take her with him or pay them for her treatment and upkeep. In no time does she lose her mental balance. The doctor's visit claims a good part of Jay Shanker's hard-earned money. What is worse, the doctor assures (?) him that such mentally sick patients usually live long! *Agnipankh* focuses on another aspect of modern living. Youngmen throng to the cities in the hope of making it big there. The high-rise buildings,

high-speed transport, markets overflowing with unheard of wares are irresistible. No one tells them however, that not every one has access to them. No one tells them that just looking at them from a distance becomes irritating once the initial novelty wears out. No one tells them about the murkier side of urban existence. The countryside may not have the gadgets of modern living but one can still enjoy the morning breeze and the setting sun. Unfortunately no one wants to go back and accept defeat. Jay Shanker too, in his latest trousers and nylon shirt, would want to perpetuate the myth of his having struck it big. His mother wouldn't let him down by disclosing the bitter truth but the strain of living with the lie eventually breaks her. Had Jay Shanker stayed on in the village and used his education to procure better, richer yield, he would have spared himself and his mother this tension and torture. The mindless exodus to the city subjects many modern day Jay Shankers to this irrevocable tyranny of circumstances.



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My Favourite Reading

K. Gopalan*

One of the things I did after retiring from active professional life in August 1993 was to catch up with my reading. During the past two years, I did read a lot of books. But only three of them can be said to have left an impression on me. They are: *Iacocca*, *Roses in December* and *Error of Judgement*.

IACOCCA (published by Bantam Books, New York) is the autobiography of Lee Iacocca, who has had more than his share of successes and rose to be one of the world's most admired business managers. Son of an Italian immigrant who came to America at the turn of the century, Lee Iacocca was a man driven by ambition to rise to the top in the highly competitive American auto industry. Despite the inherent cultural disadvantage of being an 'outsider', Iacocca was able to integrate himself into the American way of life. His aggressive and combative style of management propelled him to the very top of his profession at an incredibly young age. He became President of the Ford Motor Company at the early age of forty-six.

Unfortunately, after he had been President of Ford for eight years and a Ford employee for thirty-two years, he was unceremoniously fired from Ford at the age of fifty-four. This was as shattering as it was unexpected, for he had played a vital role in building up the company. Undaunted, he took up a new and almost impossible assignment as President (and later on as Chairman & Chief Executive Officer) of the Chrysler Corporation, which was at that point of time almost on the verge of bankruptcy. With determination and the support of a few loyal colleagues, Iacocca orchestrated one of the most amazing turn-arounds in American corporate history. This achievement won him such widespread acclaim and admiration that many people openly favoured his candidature for the Presidency of the United States!

Iacocca's life and career were greatly influenced by his upbringing. His parents—and more particularly his father Nicola—inculcated in him the vir-

tues of hard work and determination to succeed in the face of adversity. Nicola came to America at the tender age of twelve "full of ambition and hope". After a brief period of work in a coal mine, Nicola went through many odd jobs saving enough money to start his own venture — a fast food joint. His business flourished even during the Great Depression, "because no matter how bad things get, people still have to eat". From such modest beginnings, he branched out into other businesses including movie houses and a car rental agency. Nicola loved cars. This was perhaps the start of Iacocca's fascination for the car industry.

Economically, the family had its ups and downs. They roughed it through those terrible times of Depression. It was only their strong family ties and unflinching faith in God that sustained them. The experience brought home the importance of fiscal responsibility, which Nicola impressed upon his children, "never to spend more money than we took in". He advocated that "easy credit would eventually permeate and sabotage our entire society" and undermine people's sense of responsibility about money. Wise words that our present-day generation would do well to pay heed to!

Iacocca inherited much of his optimism that stood him in good stead in his career from his father who always used to say — "Just wait, the sun's gonna come out. It always does". Ultimately, his father was the living proof to Iacocca that in America you had "the freedom to become anything you wanted to be, if you wanted it bad enough and were willing to work for it".

Although his father did not study beyond the fourth grade, he impressed upon the young Iacocca the importance of formal education. His expectations were such that when Iacocca graduated twelfth from a class of over 900, his first reaction was — "why weren't you first?".

Iacocca's interest in engineering made him join Lehigh, one of the top rated engineering schools of that time. In addition to engineering and business courses, Iacocca took several courses in psychology.

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These, he felt, were the most valuable courses of his college career. "I've applied more of those courses in dealing with the nuts I've met in the corporate world than all the engineering courses in dealing with the nuts (and bolts) of automobiles".

Apart from formal training in engineering as well as business, there were many practical lessons that Iacocca learnt during his college days which were to come in handy during his later business career. Emphasising the importance of positive thinking, he says "you either get grounded in that kind of positive thinking early on in life or you don't. Establishing priorities and using your time well aren't things you can pick up at the Harvard Business School. Formal learning can teach you a great deal, but many of the essential skills in life are the ones you have to develop on your own".

Despite his formal training in engineering, Iacocca decided to make a career in marketing as he liked working with people rather than with machines. In his early days, he had the good fortune to work under experienced and knowledgeable superiors who gave him a lot of freedom to try out his own ideas and innovations. One such boss was Robert McNamara, who became President of Ford Motor Company and later Secretary in the Kennedy administration. McNamara "taught me to put all my ideas into writing" McNamara used to say "if you can't do that, then you haven't really thought it out"

Among the other skills that Iacocca pursued and acquired during his career was the art of communication. He learnt early on that explaining a great idea to people was as important as having great ideas. He took a course in public speaking at the Dale Carnegie Institute. He has never deviated from the basics: "Start by telling them what you're going to tell them. Then tell them. Finally tell them what you've already told them". Unfortunately, he felt, there are no institutes that teach you how to listen. "A good manager needs to listen at least as much as he needs to talk. Too many people fail to realise that real communication goes in both directions".

Iacocca believed that the ability to handle people and motivate them in one of the most important requirements of a good manager. In Iacocca's own words, no matter how talented a person may be, if he can't get along with people, "then he's got a real

problem, because that's all we've got around here. No dogs, no apes — only people".

Contrary to the popular notion that having an ego can be a problem, Iacocca felt that a strong ego (as opposed to a large ego) is essential to get ahead in one's career. A man with a strong ego knows his strengths and moves forward purposefully to achieve his objectives. Iacocca proves the point that in order to achieve something worthwhile in life, one must set one's objectives high and have the self-confidence and drive to pursue them relentlessly. This is amply illustrated by the manner in which he strove to achieve an almost impossible lifelong ambition of becoming the Chairman of one of America's largest corporations. As a success story, there are few that can match Iacocca's, which must serve as an inspiration for future generations of managers.

The book *Iacocca* is much more than an amazing personal success story. It is a compelling and thought-provoking assessment of American business. It gives dynamic insights on running a company and succeeding in today's tough competitive climate. It is an inspiring and provocative self-portrait of a man who has become a legend. Much more than that, the book provides good advice on business management and organisation, and a deep understanding of human nature. Above all, it is pertinent to the world of international business we live in.

Roses in December (published by Bharatiya Vidya Bhavan, Bombay) is the autobiography of the late M.C. Chagla — a brave, courageous and fair-minded Indian who had no illusions either about life or about himself. His life comprised many facets. He played many parts and many roles. He was a success in every sphere of activity, whether as a lawyer, judge, Chief Justice, educationist, diplomat, Central Cabinet Minister or statesman. While on the Bench, he was Vice-Chancellor of Bombay University, served on the Law Commission, became Acting Governor of Bombay and ad hoc Judge of the International Court of Justice at the Hague. Thereafter, he was India's Ambassador to the United States for three years and for one year High Commissioner for India in the United Kingdom. As a member of the Indian Cabinet, first as Minister of Education and later of External Affairs, he did exceedingly well and came into the limelight of Indian politics. He led the Indian Delegations to the Security Council, Unesco and the U.N. General Assembly.

If Chagla's was a life of triumph, it was because he worked hard throughout his life. He did not know how to relax, and that was his supreme weakness. He believed that what ultimately matters is not the result or the success or failure, but the quality of work done, the passion that is brought to bear upon anything that one takes in hand. He practised the philosophy of non-attachment taught by the *Bhagavad Gita*. To quote him: "One must not give up anything, one must do one's duty in whatever station of life one is placed, and having done one's duty, one must remain indifferent to the results. The doing of duty is in one's own hands — the achievement of results one must leave to Providence of whatever power it may be that guides our destinies".

It is clear from the book that Chagla's life was a mixture of sunshine and shadows, depression and elation, joy and sorrow. He was an introvert. He saw, but rarely observed. He was always sympathetic and compassionate. Even when he was very angry, he controlled his temper. He never uttered an unkind or insulting word. He says "No civilised man can or should give way to such weakness, it is a sure sign of bad education and bad breeding. In the last analysis, all that you leave behind is the kindness and consideration you have shown to people, and which is remembered". He was uniformly polite and considerate to the lawyers who appeared before him. Throughout his judicial career, he had never lost his temper against any member of the Bar.

There was an immeasurable amount of good in Chief Justice Chagla's long series of judgements. To quote N A Palkhivala. "They (the judgements) bear the impress of a great and cultured mind—quick in perception, broad in vision, fresh in approach. The law was to him no lifeless conglomeration of sections and decisions. He illumined justice and humanised the law. His one burning desire was to do real justice. . His judgements had no dark nooks or misty corners... They are tinged with the essential characteristics of his own personality—sweetness and light".

He was deeply interested in politics, which according to him is a field that represents the interplay of human interests, human ambitions and human aspirations. In politics he always adhered to three principles: unity, secularism and democracy. He always held that it was India's destiny to remain one country and one nation. He believed that reli-

gion should never be allowed to intrude into public affairs. Every public question must be judged from the point of view of national interest. To him democracy was an article of faith. He believed in democracy because democracy meant freedom — freedom consistent with order and security of the State.

As Minister of Education at the Centre, he tried to do a lot because "no cause is greater or nobler than that of education". But the difficulties that confronted him were formidable. He was anxious that education should have a national perspective and educational policies should have uniformity. That was the only way to restrain and restrict purely regional and linguistic tendencies. But then education was a State subject, and except with regard to coordination, research or the maintenance of standards in higher education, the subject lay entirely within the purview of the States. He felt that our Founding Fathers committed a grave mistake in making education a State subject. "It should at least have been placed in the Concurrent List, so that, if necessary, the Centre could effectively intervene in the national interest". We now know that years later education was brought under the Concurrent List.

Another example of his far-sightedness was that he was anxious to have an All-India Educational Service similar to the I A.S., so that the States could benefit by the impartial and objective attitude of these officers, as well as by their higher skill and knowledge, when they were posted to the States while the Centre would equally benefit by their experience when they returned to the headquarters. There were also many other advantages. With great difficulty he got the States to agree to this, and after protracted negotiations a scheme was drawn up. A Bill was even introduced, but the matter did not proceed further. Chagla says: "The linguistic controversy and the growing assertion of the States of their autonomy and of their desire to have their own men in the Educational Service made the desired consummation impossible". Today, we are again talking about an All-India Education Service. The new National Policy on Education 1986 (revised in 1992) says: "A proper management structure in education will entail the establishment of the Indian Education Service as an All-India Service. It will bring a national perspective to this vital sector"! Is it not evident that he thought far ahead of his times?

Chagla was a very tolerant person. He believed

that most of the strains and tensions in life are due to the fact that we lack this sovereign virtue. True tolerance is based upon respect for the dignity of the individual.

There was nothing he had valued more than intellectual integrity. According to him "there is no turpitude greater than changing your convictions in order to conform to prevailing standards, or to please the high and the mighty". He proved the point by his conduct during the dark months of Emergency (June 1975-March 1977). He lashed out at the dictators with the vigour of a full-blooded crusader. By his daring and manly opposition to dictatorship and his fearless expression of views, he carved out for himself an abiding niche in the hearts of freedom-loving people the world over.

I enjoyed the fragrance of Roses in December which, I believe, will never wither away.

Error of Judgement (published by Futura Publications, London) is a novel by Henry Denker. It is set in the State University Hospital and revolves around a second-year resident doctor in Obstetrics & Gynaecology. He is described as 'industrious, rugged, quite handsome and most conscientious'. He had reached a stage in life when he required the goodwill and support of his Chief Surgeon to launch himself into a successful career.

It is at this juncture that he happens to take the presurgical history of a beautiful girl of twenty-two years, who had been admitted to the hospital by the Chief Surgeon. She was on the threshold of marriage. She had been sent to the hospital by her family doctor for a thorough gynaecological check-up before her marriage. She was upset that the family doctor had insisted on such a check-up. The resident tried to pacify her telling her that there could not be anything serious. He found that the young girl was also an orphan like him. She confided in him her eagerness to get married to the man she loved and to have many children.

During the physical examination, it was discovered that the girl had a mass in her right ovary. Though the routine investigation turned out to be normal, she was scheduled for an 'exploratory laparotomy' to find out the nature of the mass. This came as such a big shock to the girl that she needed psychiatric support and counselling to make her

sign the consent form before surgery.

During surgery, a wedge biopsy was done on the right ovary and sent to the pathologist for examination. The pathologist gave the report as 'a borderline mucinous carcinoma of low malignant potential', but asked for five more days for confirmation. Instead of waiting for five more days as desired by the pathologist, the Chief Surgeon ordered a 'complete cleanout' (bilateral salpingo-oophorectomy), that is removal of both the ovaries and the fallopian tubes! The young resident protested saying that such radical surgery was uncalled for on a young girl, particularly when the pathologist had labelled the tumor to be of only low malignant potential. Moreover, the pathologist had asked for five more days for the definite biopsy. But, the Chief Surgeon took the protest as a personal affront and went ahead with the surgery.

The young resident got angry and upset because he was convinced that what the Chief Surgeon had done was arbitrary and wrong. He made this known to the others in the hospital. One of his colleagues advised him: "Go with it. Don't look for trouble. Finish your residency, go into practice. But stop fighting. You're going to be one unhappy man".

The Chief Surgeon was well known to be a skillful doctor. He was a flamboyant knife happy surgeon. His incisions were cosmetic gems. His sutures were works of art. But he had a tendency to get carried away with his own skill. To him surgery was more important than the patient. He revelled in the praise, admiration, and envy of his colleagues. While he left the aftercare of most of his patients to the staff, he always made it a point to bestow unusual post-op attention on the wives of influential men, which led to a great number of profitable referrals. He did unnecessary surgical procedures for making money. He was more concerned with his financial investments than his patients' future welfare.

The young resident was not able to reconcile with what the Chief Surgeon had done to the young girl. He was well aware of the consequences of bilateral oophorectomy. The girl will need life-long hormonal therapy. She will also not be able to conceive. If she developed post-surgical complications like thrombosis, they will not be able to put her on estrogen supplement. This meant premature menopause at twenty-two years of age and all its attendant

problems. The Chief Surgeon had rendered her sterile and infertile for the remainder of her young life!

The resident tried to rally the support of his colleagues to expose the scalpel happy surgeon. But he realised that they were not willing to put their careers at stake. Moreover the Chief Surgeon had considerable clout in the medical fraternity. The resident was therefore on the verge of apologising to the Chief Surgeon when the girl developed post-surgical thrombophlebitis. Soon after that she developed symptoms of menopause — hot flushes. This infuriated the resident and he again decided to challenge the Chief Surgeon's decision in a morbidity meeting. But he was sadly outnumbered by the supporters of the Chief Surgeon.

Meanwhile, knowing well that her life as a woman and wife had been destroyed, the girl plunged into mental depression. Her condition deteriorated steadily until one day she tried to commit suicide. The resident was able to talk her out of it and save her life. The incident outraged him further. Finally, the confrontation with the Chief Surgeon led to his dismissal from residency.

The resident then resolved not to give up without a fight. He had also found out from the pathologist that the young girl's left ovary was clean and without any sign of tumor. He demanded an official hearing to determine whether his conduct justified his discharge from the hospital in the midst of his second year of residency. Accordingly, an independent Medical Board was constituted for the purpose. After hearing the case, the Board came to the conclusion that the resident had been rightly discharged for insubordination and other breaches of professional ethics. Just at that point, a demand was made insisting that the Board should examine one more witness, who was a young doctor who had worked with the Chief Surgeon at his previous hospital in another State. Examination of this witness proved beyond doubt that the Chief Surgeon had been forced to resign from his previous hospital for malpractices such as indulging in unscrupulous and unnecessary surgical procedures for making money. It was also found that he was in the habit of removing healthy uteruses, where there was no indication for surgery. In the light of these revelations, the Board terminated the association of the Chief Surgeon from the State University Hospital and reinstated the young resident as Chief Resident for his third year.

The plot of the novel is gripping and makes us live the feelings of female patients who go to gynaecologists always with the same plea: "Doctor, save my life, but keep me a woman. Don't remove or damage that part of me uniquely mine and the purpose for which I was born". It is clear from the novel that every illness creates its own psychiatric consequences. And of all the therapeutic agents in psychiatry, the most potent and effective healer is 'being wanted, being loved'.

The question of medical accountability is a vexed one. The novel gives an insight into questions of morality and ethics in the medical profession. It is mandatory to obtain an "informed consent" from the patient before surgery. An informed consent implies that the patient has been clearly informed about the nature of the illness, the risks inherent in the proposed method of treatment, the possible success rate, the alternative methods available, their advantages and disadvantages, and finally the natural course of the illness if no treatment is given. It is clear that such an exercise was not undertaken in the case of the girl in the story. What the Chief Surgeon had done was an obvious case of malpractice. He was used to doing such things with impunity. He should have been censured and barred from practice long ago. But the entire medical establishment tried to shield and protect him.

One cannot but be impressed with the courageous fight put up by the resident doctor to expose the Chief Surgeon. It was too grave a risk for a young surgeon. But he did it for the good of the entire profession. The book is undoubtedly a powerful medical drama. It takes us to the grim realities of the science called Medicine, which some euphemistically call the healing art. The author has done tremendous amount of research to create a story that is so true to life.

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David Williamson's *The Perfectionist* as A Comedy of Manners

K. Sumana*

As its name implies, Comedy of Manners concentrates on the depiction of men and women living in a social world ruled by convention. As Allardyce Nicoll points out, "its 'manners' are not simply the behaviour of humanity in general but the affectations and cultured veneer of a highly developed and self-conscious group. Although the typical Comedy of Manners gives delight by showing the contrast between natural man and man as conditioned by the social code, at the same time it tends to tone down and intellectualize ordinary emotions."¹ This description of Comedy of Manners seems to hold good not only to the British Restoration comedy like William Congreve's *The Way of the World* but also to the contemporary Australian social comedy like David Williamson's *The Perfectionist* which opened at the Sydney Opera House in July, 1982 striking a strong emotional chord with its audience and registering a block busting success in the theatre.

Popularly known as 'the dramatic diarist of Australia', David Williamson writes with his finger on the pulse of society, intuitively capturing the way Australians behave and express themselves in defined situations. His social commentary is at once pertinent and incisive as he is deeply involved in the serious business of comedy. As Peter Lewis rightly observes "Williamson has found that comedy is not only an essential weapon, but an altogether more satisfactory way of being serious than humourless solemnity."²

As a dramatic diarist of Australia, Williamson is concerned with 'public unbuttoning' which is at once characteristically Australian and quintessentially, Williamson. He easily senses the pulse of the contemporary society. He has a full grasp of their social and psychological modes of living. He knows how complex and self-conscious are the people in Australia. He is conscious of the fact that their "traditional sense of inferiority manifests itself under various guises that range from diffidence to boozy aggression but seldom include soul-searching confrontation or the flash of self-criticism."³

So, like Ben Jonson, Williamson seeks 'to sport

with human follies' — the trivialities, the failures and the compromises of everyday life. Like Chekhov, he looks at the dreary inhabitants of Australia with a sad smile and like Gorky "he draws his audience into a sunny, seductive continuity of existence and allows them to bask in the simple foolishness and relatively good intentions of his characters who are hopelessly misguided and doomed both morally and historically."⁴ This is exquisitely exemplified in Williamson's *The Perfectionist* which can be considered a typical modern Comedy of Manners. It is intensely realistic and truly satirical.

As the very title of the play suggests, *The Perfectionist* deals with the dangers inherent in foisting perfection on human relationships — the filial relationship between father and son, on the one hand, and the marital relationship between husband and wife, on the other. As Rodney Fisher points out, "the play illustrates Williamson's perception that if one person can easily become a monster to the other, people who, in response to the social chaos outside can be dangerous to their immediate family as any political despot."⁵

The play shows how Jack, a top barrister, brings about disaster in his domestic circle by playing a dictator with a view to getting everything, including the career of his two sons, Alan and Stuart, ordered to perfection and, as a result, with no time to be human. Without ever bothering to know their aptitude and talent, he wanted them to become in life what he wanted them to become and not what they wanted to become. His first son, Alan, had no aptitude for law, but Jack forced him to become a top barrister like him. When Alan did not come up to his expectations Jack was highly critical of him remarking that he was "one of those tragic cases of great talent but no perseverance."⁶ He tells his wife Shirley, how Alan "had the brains and the charisma to do anything he chose, but he didn't have the will power to apply himself."⁷ His constant criticism lost them a son, as Alan ran away from home to escape the tyranny of his father.

If Jack has lost his first son, Alan, by underestimating him, he spoils his second son, Stuart, by overrating him. When his wife says that Stuart is "humourless, pompous, pedantic, totally lacking in

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warmth or spontaneity and, worst of all boring,"⁸ Jack maintains that Stuart is "a fine, responsible human being with the guts and determination to set himself high standards and work to attain them"⁹ and took his 'word as the gospel.' Stuart wants to be a barrister in life like his father but he is not allowed to by his father who wants to make him a professor. This is made clear when he submits to his father saying :

I worshipped you when I was a kid. You were my hero. The one thing I wanted to be in life was a barrister like you, and one day when I was twelve or so I finally plucked up the courage to tell you, and instead of patting me on the back or hugging me or something, you just stood there and said, 'I don't think the courtroom is really for you' ¹⁰

Thus, Stuart falls a victim of his father's sense of being a perfectionist.

But ironically enough, Stuart himself becomes a perfectionist in life as he grows, marries and takes to teaching and research. Like his father he is achievement-oriented so much so that he has no time to be human. This is driven home to us in the conversation between him and his wife while they are in Denmark:

Barbara : Stuart, I love you. Truly I do. I wouldn't persist with all this if I didn't, but you are a perfectionist.

Stuart : What's wrong with that ?

Barbara : What's wrong with it is that your life is dominated by the fear of making a mistake. Why do you think you never get around to finishing your thesis? It's got to be flawless Perfect.

Stuart : It does!

Barbara: You write three drafts of every lecture you give, rehearse your delivery in front of the mirror, then after it's over you lie awake at night worrying because you make a few tiny slips.

Stuart : I've got a commitment to excellence.

Barbara: And the time you spend trying to attain it leaves you no time to be human. Honestly, Stuart, I may as well be living with a programmed android.¹¹

The myth of Stuart's genius is exploded when a top American beats him to the gun by submitting a thesis on the same lines as Stuart's, postulating the same model. He is greatly disgruntled over his failure in life. He confesses to his wife:

Everything you said was right. I've spent my whole life struggling towards unattainable goals in the hope that one day I'll gather together such an impressive array of medals, titles and honours that the world will have to acknowledge that I've got the right to exist.¹²

He now admits that he is not a top level intellect. As his father feels frustrated to see him wallowing in the doctrine of mediocrity, Stuart confesses :

I am not a genius I can't go round pretending any more.¹³

What is more, realising his limitations he decides to change his attitude to life. With all humility he submits to his father :

I've simply promised myself I'm going to try and become a warmer, more communicative human being. And I'm going to be a real father to the boys, and I'm going to throw myself into the organisation of this house.¹⁴

No doubt, Stuart keeps his promise and stops being a 'workaholic perfectionist' by relinquishing his chairmanship of the department, cutting his committee work and reducing his research in order to become a better father but ironically enough he passes on his perfectionism to his children by bringing them up as if he was 'training commandos' living in army barracks, throwing spontaneity and fun to winds. He wants to have everything for his children only measured, quantified, compared and improved thereby stepping into his father's shoes. As a result the children become so overdisciplined that they cease to be warm and communicative. Barbara, who is worried about this undesirable change in her children takes her husband to task saying :

You didn't stop your perfectionism, Stuart. You just switched it round and turned it full blast on the boys and now I can't talk to them I don't even feel they are mine any more. I'm just a spectator in a house where a horde of males go about preparing themselves for some unspecified battle.¹⁵

Thus, David Williamson exposes the affectations, pretensions, obsessions and false notions of the upper-middle class of the contemporary Australian society. The chief targets of attack are Jack and Stuart who are obsessed with perfectionism in everything they do. The play shows how they cease to be human with their being achievement-oriented in life.

As a Comedy of Manners, *The Perfectionist* deals with the dangers of perfectionism not only in the academic life but also in marital life. The play re-

veals how the perfectionism of Stuart poses problems to the survival of his marriage with Barbara, and how it creates obstacles — feminism, jealousy and sexism — on the path to success in marriage. The play seeks to examine the legacy of the sexual revolution with Barbara and Stuart as they battle out their rights to personal success outside the domestic sanctuary of marriage and mutual understanding within it.

Although Stuart and Barbara come to Denmark on the clear understanding that to enable Stuart to complete his thesis at the cost of Barbara's own thesis work, she changes her mind because Stuart tries to turn her into a 'pliant little house-maker'. The conflict between the husband and wife is intensified because of Barbara's feminist stance which is highlighted in the following repartee.

Barbara: I can't sacrifice my work for you forever.

Stuart: I thought a little bit of sacrifice was what marriages were about.

Barbara: Stuart, the sacrifice has all been one way.

Stuart: Barbara, this isn't just an ordinary PhD. There's every chance it will be a major breakthrough; I'll be able to pick my chair at any university in the world.

Barbara: What would that do for me? I get to be the great man's wife — never taken seriously by anyone.

Stuart: My achievements are for all of us.

Barbara: Your achievements are for you, Stuart. I want my own.¹⁶

If Stuart's perfectionism forces his wife to be feministic it makes himself become jealous of her academic achievement. He does not seem to be happy about her doing Phd. This is revealed in his conversation with Erick:

Stuart: Erick, she's the one who's turned this Ph.D thing into a race, and yeah, sure, if she is going to be so bloody well competitive about it may be I don't want to hear about her bloody Ph.D.

Erick: It seems perhaps, you don't even want her to get it.

Stuart: She won't get it, Erick. Believe me. She's a dabbler. She never sticks at anything and this'll be the same, but in the meantime a genuine piece of work like mine suffers, and the children suffer,

because of her delusions that she's a scholar.¹⁷

Though Stuart pretends to be pleased with Barbara's progress in her PhD work, he seems to hate it in his heart of hearts. This is made clear in his encounter with Barbara:

Barbara: You hate it when my thesis is going well, don't you?

Stuart: Of course I don't.

Barbara: You do.

Stuart: If it's going well I'm pleased for you.

Barbara: Like hell. It'd kill you if I got my PhD first.

Stuart: Don't be stupid.

Barbara: If I do I'm going to make you call me Doctor. Everywhere we go out you're going to have to call me Doctor. Even in bed.

Stuart: Are you drunk?

Barbara: Yes. We had the Portuguese as well.

Stuart: Erick must think it's the best job he's ever had.

Barbara: You are 'terrified' I'll get my PhD before you do, because people might think I'm more intelligent than you.¹⁸

The play shows how the marital harmony between Stuart and Barbara is affected not only by feminism and jealousy but also by sexism. Barbara gets attracted toward Erick, the baby-sitter in whom she finds what she misses in her husband. When Stuart sees Erick and Barbara in embrace, Barbara confesses:

Barbara: We've slept together.

Stuart: When?

Barbara: On the few, rare occasions when you're out, the boys are out, no one's due to call or ring, no tradesmen are expected and the postman's been.¹⁹

Greatly annoyed and hurt, Stuart says to his wife that she had better leave the house if she can't promise him to put an end to her illicit relationship with Erick. Barbara decides to leave the house because she is infatuated with Erick. She says:

All right! I'll go. When I am with him I feel fantastic. It's not like your affairs. It does mean something. I want to be with him all the time. I want to go to India with him, trekking in the Himalayas. I want to meet his mother. I want to see photos of him when he was a kid. Yes. I do love him.²⁰

Any way, she does not do so as the children come in the way. In this way the play is a brilliant satire on the rigid role behaviour, possessiveness and jealousy of the closed marriage in the contemporary Australian society.

Thus, in a rapid succession of short scenes between different characters, *The Perfectionist* comes to us as a brilliant social comedy providing metaphors for our social upheaval, growth and change. Serving as an 'image of the times,' it satirically reflects the manners of the upper-middle class Australian society in the realms of familial and marital relationships. As a Comedy of Manners it does not simply expose the follies and foibles of the contemporary society but corrects its manners in order to bring about a social change. As Rodney Fisher points out:

taken as a whole, Williamson's work indicates a desire for change, for a differently ordered environment in which life can be lived differently.²¹

The text amply bears out what the Australian critic generally observes. Within the terms of dramatic art David Williamson drives home to us the importance of proper and warm human relationships through what Erick says to Stuart:

I came to realise that if you spend your life chasing impossible dreams your relationships

suffer, and relationships are ultimately what life's all about.²²

David Williamson thus sounds Forsterian in projecting human relationships as a panacea for the ills of contemporary Australian society.

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Implementation Strategies for Education in Human Values

J.S. Rajput*

The Context

20th century should be remembered, amongst others, for knowledge explosion, catastrophic wars and global human upsurge for improving the quality of life. It would also be remembered as the century of massive exploitation of natural resources by few at the cost of many and that of future generations. The century has been a century of much faster pace of change. Rapid developments have taken place extensively in practically all walks of human activity and endeavour. Terms like "world becoming a global village", "information super-highways", "communication revolutions", "media invasion" and several others have become part of the individual's daily conversation and gossip. These also provide hopes to many. Heavy industries, huge dams, power plants, urbanisation bring wealth to the nations and riches to the individuals. These also tear to shreds the aspirations of multitudes, who get uprooted, lose their livelihood and suffer on several other counts.

Improvement in the quality of human life is often projected as the objective of practically all developmental initiatives. Science and technology open new vistas for such an improvement. Considerable visible changes have admittedly taken place everywhere. Advantageous benefits of the same have generally been cornered by a select few. Those living in metropolitan cities experience the benefits of scientific and technological change on the one hand and the consequences of degenerating civic services, growing pollution, increasing health hazards on the other. Life goes on unhindered and uninterrupted. Rural areas with huge industries nearby suffer immensely due to water, air and soil pollution. Those in and around forests, or whatever is left of them, know how cruel the changes can be. So often we hear about the displacement of huge population because of the so called prestigious dams being built in one or the other place. No one actually

cares about their alternative home and hearth, except, of course, some schemes on paper. Not many are aware of and care to bother about the hole in the Ozone layer, a contribution of developed countries. Economic disparities and gaps are not getting reduced. The scenario could be observed everywhere, more so in developing countries.

The 20th century will also be remembered for one particular decision arrived at by the World Community: the resolve to provide basic education to all. Universalisation of Elementary Education, even if not achieved by the end of the century, shall be remembered in history as a contribution of the 20th century. This would also be interpreted as logical manifestation of the need to achieve equality of opportunity and social justice for each and every human being. It opens the possibilities of a dignified life for those who have suffered for centuries due to one reason or the other. The tiniest (atom and its family) became mightiest in this century. This might was used for destruction by human beings. The Hiroshima and Nagasaki. How could the attitudes, approaches and perception change for the better? Educational access could hopefully reduce disparities, social, economic and probably the gender as well.

What makes the present scenario discouraging in spite of the human beings having successfully explored so many mysteries of nature through scientific revelations and technological advancements? The spiritual, moral and ethical aspects of human life are rapidly getting relegated to the background. The possibilities of earning more and accumulating more have extended the area of operation for those capable of exploiting others. These could be developed countries which are said to be utilising 80% of the global resources for 20% of the population. In developing countries, these could be men with money, power and skills of manipulations. The nexus of industry, politics and bureaucracy has grown in strength and magnitude, practically in all such countries. T.S. Eliot has very aptly described the loss of wisdom to knowledge and that of knowledge to information. Today, it is evident that information

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is power. And power is just a means for more possessions, acquisitions and accumulations. Could this cycle be really reversed; i.e. information giving pride of place to knowledge and knowledge opening avenues and a desire for acquisition of wisdom! If one attempts to find the missing link or the possible potentiality that could really reverse the scenario, one could think of only one potential element — the human values. And the outstanding vehicle for inculcation, acquisition of the same could be only one—education. The universalisation of basic education should also be a great chance before humanity for internalisation of human values by every human being.

Value inculcation has been emphasised in every human society. Ways and means have been searched for to ensure that values are imbibed at the young age itself and are retained with full fervour and commitment by every individual throughout his life. It is another matter that the success of such efforts has only been limited. Precisely this very question has been asked by S.N. Saraf in *Education in Human Values — Programme Implementation*, a volume authored by him. It presents the scenario, its analysis and provides concrete suggestions to achieve what every society and every institution dreams of — caring, loving and committed citizens. 'Why do we stress human values in education?' The author recalls a very moving answer given by a successful teacher who 'loved his children and liked what he taught'. Love for the child and love for the subject taught were practised by him throughout. To him, love was the key word. It was the key value. All other human values flowed from and followed this very value. Could this approach become an integral part of teaching learning processes in each of the primary schools of the country? Probably no resource crunch could hinder it, no external assistance or funding may be necessary! An eminent teacher, B.G. Pitre has personally presented to the author of this article a small publication of great content 'fragrance', a collection of seventy 'Education in Human value' stories. The following one is reproduced from the same.

"One day a professor at John Hopkins University in the US came across an old research paper written 25 years back. It was a survey research on the background of 220 black students from the slums of New York; in conclusion the researcher had predicted that 90% of them would land in jail one time or another in their life.

Realising the follow-up potential, the professor sent out a team of his students to gather information on the current status of these 220 old students; of them 198 could be traced. Surprisingly, enquiry revealed that only four of them had any prison background. This was such a significant deviation from the earlier conclusion that he pushed the enquiry further. He found out that 75% of them were taught by one particular teacher. Now he tried to trace out this lady teacher and succeeded in finding out her address. This teacher, now very old, was staying neglected in a 'retirement home'. She was asked one single question. "What special method did you employ, what curriculum did you design for these 198 students?"

She had forgotten them, nor did she remember anything of the past. She simply said, "I don't know. Well, I loved them..."

Education for Empowerment

'Education for all' and 'universalisation of elementary education' are the top priority stipulations in the education policies of most of the developing countries. Apart from this, other aspects which need to be incorporated universally at the elementary stage of education are science education, technology education, education for peace, etc. Could one really think in the language of this particular teacher — education that emerges from a loving relationship between the teacher and the taught. Love is so dear to everyone; the one who offers it, the other or the others who receive it. It affects inner most processes regarding which Hegel clarified that these "cannot, in principle, be made subject to external control, for they are just, in essence, the processes germane to independence, to autonomy, to self-control" Swami Vivekananda spoke of the innermost processes when he gave a clarion call to children :

*"Feel, my children feel, feel for
the poor, the ignorant, the
down trodden, feel till the heart
stops and the brain reels and you
think you will go mad, then pour
the soul out at the feet of the
Lord, and then will come power,
help and indomitable energy".*

He does not stop at the 'inner most processes' and levels of brains only. Having a pragmatic approach, he also exhorts them to struggle:

"Struggle, struggle, was my motto for the last ten years. Struggle still say I. When it was all dark, I used to say struggle, when light is breaking in, I still say, struggle, be not afraid my children".

Swami Vivekananda has also emphasised the need to attend to the needs of the human spirit which yearns for the blossoming of values

"Love never fails, my son, today or tomorrow or ages after, truth will conquer Love shall win the Victory".

Like Swami Vivekananda, Sri Aurobindo also believed that the future belonged to the young and they must create the new world of truth, courage, justice, lofty aspirations and straight-forward fulfilment. He firmly believed that a brave, frank, clear-hearted, courageous and aspiring youth is the only foundation on which the future nation can be built

"It is with a confident trust in the spirit that inspires us that we take our place among the standard bearers of the new humanity that is struggling to be born amid the chaos of a world in dissolution, and of the future India, the greater India of the rebirth that is to rejuvenate the mighty body of the ancient Mother "

The Efforts

The issue before the youth and the nation is — can the present system of education really respond to the hopes and expectations of Vivekananda and Aurobindo and redefine and restructure itself accordingly. The concern for value inculcation has remained critical in our educational developments. The builders of modern India, our freedom fighters, had thought of 'education for all' much before independence was achieved. The report entitled *Basic National Education* prepared under the chairmanship of Dr Zakir Hussain attempted to give a shape to the vision of Mahatma Gandhi and highlighted the need for total transformation of the education system in India. The Committee recommended

"Replacement of the present system of education by a more constructive and human system, which will be better integrated with the needs and ideals of national life, and better able to meet its present demands "

A chronological review of subsequent develop-

ments on the particular aspect of value inculcation reveal continuous efforts towards achieving the objective of a responsive, indigenous, value based system of education in the country. The Sargent Committee Report pronounced curriculum devoid of an ethical basis as barren. The Central Advisory Board of Education (1945) recommended that spiritual and moral teachings, common to all religions, should be an integral part of the curriculum. The Radhakrishnan Commission set up in 1947 gave practical suggestions of much relevance, particularly, emphasising the need to include spiritual education in curriculum. The Mudaliar Commission (1952-53) considered that religious and moral instruction do play an important role in the development of character of human beings. The Committee on Religious and Moral Instruction, under the chairmanship of Shri Sri Prakasa (1959) affirmed the need for a deliberate inculcation of moral and spiritual values.

Unfortunately, all along, the process of value inculcation and its emphasis did not receive adequate attention at the implementation stage. As a consequence, certain new issues emerged before the nation and a response to these became essential. In early 60's, the issue of national integration emerged as a matter of major concern and remains so even today. Significant suggestions as regards the education programmes for young persons in universities and schools were made by the Committee set up under the chairmanship of eminent scholar and statesman, Dr Sampurnanand (1961). The Education Commission, under the chairmanship of Prof. D.S. Kothari, in its reported entitled *Education and National Development* emphasised deeper faith in the noble ideals: values of peace, freedom, truth and compassion. The need to achieve a balance between atom (science) and ahimsa (spirituality) on the one hand and the mastery of outer space and space within the heart was emphasised upon. It considered the ideal of non-violence and compassion as India's glorious contribution to the world of culture. After the Kothari Commission, the major educational policy renewal was attempted in 1985-86. The National Policy on Education, 1986 specifically stressed the urgent need for fostering universal and eternal values. The Ramamurti Committee (1990) observed:

"Education must further provide a climate for the nurture of values, both as a personalised set of values, forming one's character and including necessarily social, cultural and national

values, so as to have a context and meaning for actions and decisions, and in order to enable the persons to act with conviction and commitment "

In addition to these major developments, there have been continuous discussions, debates, seminars on these aspects of education. At no stage it has been observed that the efforts made so far have been up to the mark. There are well known institutions which have made sincere efforts to evolve strategies and models for value inculcation in schools and colleges. Several of these have been successfully attempted at the micro level. The concern now should focus at ensuring universality with flexibility of approach in ensuring that eternal values and compassion are nurtured at the right stage in right magnitude through appropriate strategies.

The Implementation

By the time the policy formulations percolate down to the classroom teacher, much 'change' takes place. The teacher who strives within so many limitations to perform the assigned tasks, wishes to receive guidance and guidelines in a language and perspective that is within his comprehension. The teacher needs guidance on the type of programmes that he could undertake in the school without his regular task being interrupted in any way. Every subject teacher needs to understand that practically every unit and activity could be utilised for value inculcation. There are, however, formal and informal methods for education in human values which have been identified. It has also been established that only a combination of the two could really be workable. The relationship of these methods and approaches must synchronise with the development stage of the child. Otherwise the effort will bring no tangible results. As a matter of fact, the real learning and preparation of teachers could result from their visits, stay and study of the programmes of value inculcation which have been successfully implemented in several schools and institutions following different approaches. These would help the teachers to develop their own programmes and activities suitable in all respects to their children. An in-built assessment and evaluation will be really helpful in making mid-term corrections in the teachers' efforts.

The responsibility of teacher training institutions becomes much more explicit and pronounced in the area of value inculcation at this stage. Multi-

plier effect of what the teacher trainees learn in training institutions would be manifold and needs to be appreciated. While individual teacher educators could be encouraged to adopt their own plans of action, an inbuilt programme aimed at value inculcation through different techniques and approaches could be worked out and implemented without much need for financial inputs or external resources. Any institution could consider some of the following and use these with suitable variations:

- (i) A critical look at the curricular materials from the point of view of potentialities and possibilities of utilising each one of these for value enrichment with suitable changes in the teaching learning strategies;
- (ii) Continuous review of co-curricular and extra-curricular activities which could help in value education through participation and experience. Working, playing and learning together could create great impacts on individuals, particularly in broadening their approach and attitudes to life;
- (iii) A large number of persons and groups work selflessly for the deprived and downtrodden. Interaction with these could really create perceptible impacts;
- (iv) Utilisation of available folklore, national monuments, forms of folk culture and indigenous expertise to imbibe a sense of belonging and pride. This could be attempted in every place by an alert teacher,
- (v) Environment, energy, pollution, population and such other areas could be the talking points in seminars and discussions amongst the peers. These could be assisted by invited experts;
- (vi) Utilisation of community resources and expertise through intensive interaction by making the community feel that the institution belongs to them. Such an impression alone could lead to several value related participatory activities;
- (vii) Providing interaction opportunities with persons of unimpeachable character, sacrifice, creative abilities, literary tastes, scholarly attitudes whose mere presence could motivate others;

- (viii) Developing an interactive environment in the institution which nurtures the urge for more knowledge, scholarship, learning and willingness to take responsibilities. Participatory programmes like dances, dramas, debates, sports in which both the staff and the students participate could enliven the atmosphere;
- (ix) Make the institutions responsive to emergent situations like floods, fire, drought, etc. This would strengthen mutual relationship with the society;
- (x) Visits to institutions, establishments, centres of creative arts, zoos, museums and to homes for the aged and handicapped not only enhance knowledge, understanding but also generate appreciation and empathy,
- (xi) All functions, programmes, celebrations, gatherings need to ensure that no group or community feels neglected or isolated;
- (xii) Cleanliness within the institution helps in a big way. Development of aesthetic sensibilities is a basic imperative in the growing up of every individual, and
- (xiii) Examples from social life of the institutions and community that reinforce human aspects of individual efforts and group efforts need to be disseminated and discussed. These create a lasting impression.

It is always possible to understand the changes taking place in a particular society. The stresses these are creating on the established traditional values also need to be understood continuously through the institutional activities and programmes. From this emerges the need for a regular programme of developmental and action research in the institution. Every institution and each teacher could think of utilising the 'thought for the day', morning assembly, meditation, story telling, prayers, community singing, festivals, days of national importance, social activities, *et al* for ensuring a loving environment that would be conducive to the education for and internalisation of human values.

The Kingpin

The Education Commission (1964-66) begins the Report with the sentence "The destiny of India is now being shaped in her classrooms. This, we believe, is no mere rhetoric" Who would be doing it?

The teacher. That the universally familiar term *Guru*, which comprises of 'Gu' and 'ru', means destroyer of ignorance, is not widely known. Gandhiji highlights the pivotal role of teachers

"...Of textbooks, about which we hear so much, I never felt the want. I do not even remember having made much use of the books that were available. I did not find it at all necessary to load the boys with quantities of books. I have always felt that the true textbook for the pupil is his teacher. I remember very little that my teachers taught me from books, but I have even now a clear recollection of the things they taught me independently of books....."

Much could be said about the 'teachers' who are in fact makers of India of tomorrow. The National Commission on Teachers (1985), also known as Chattopadhyay Commission, observed :

"There has been a feeling of grievance on the part of the teachers that they do not receive the status and respect from society that their profession and role demand.... It may be recalled that the *Guru* never demanded reverence by the *Shishya*, his parents and the adult community gladly and gratefully proffered it to the teacher. So must the teacher earn status through achievements. The closer the teacher is able to link himself and his vocation with the mission for the nation, the more relevant he will become and more revered by students, parents and society. We underscore that the primary task of the teacher is concerned with man-making, namely the making of the Indian of tomorrow."

Going through this particular chapter in the volumes under reference, one realises how an indepth attempt has been made to understand and elaborate the centrality of the role of teachers from a very pragmatic viewpoint. 'A teacher, once he accepts teaching as profession, cannot make compromises with life because he has to realise he is playing with the future of the nation. Though the mastery of his subject and communication skills do enable a teacher to be efficient in his teaching, his primary role is to build character, instil wisdom and gorge his students in culture. The products of the schools will be future decision makers and they can hardly forget the source which has made them what they are'. Recently researches on mentor relationships have shown how tremendous is the role of 'master-teacher' in the development of values, talent and

creativity What better words could be found than the following to awaken each and every teacher:

Teachers should not be ignorant of basic human values. In fact, they should be the living embodiment of all the human values, both preaching and practising, more the latter than the former. A real *Guru* is a *Manush* with *Manas* (mind) and *Mantra* (teaching). The teachings of a healthy person with a healthy mind always be holy.

The implications are clear. It is the *Guru* (Teacher) who can lead us from darkness to light, thereby from untruth to truth and finally take us from the stage of death to immortality. *Guru* is an incarnation of God in human form for the *Shishya* (student). While God is Universal, the *Guru* (Teacher) is personal in relationship. The illustrious poet, Kalidasa, speaks of the *Guru* in the following words:

"He converts darkness into light and makes the invisible God visible"

They Anchor

Education in human values when discussed in a group of teachers, educators and educational administrators makes only a customary and cursory reference to the role of family and parents. In fact, the focus usually remains on the school only. Very appropriately the role of family and parents has been highlighted. The ten rules for bringing up children in a family as given by Swami Dayanand have been reproduced. These comprehensively summarise what every parent must keep in mind while bringing up children in the family:

- (i) Treat all your children with equal affection
- (ii) Make their friends welcome in your home
- (iii) Do not quarrel in front of them
- (iv) Be truthful to each other
- (v) Never lie to them.
- (vi) Always answer their queries.
- (vii) Do not punish them in the presence of others.
- (viii) Be constant in your goods and affection
- (ix) Keep close to them.
- (x) Concentrate on their good points and not failures.

Though no parents would normally admit, it is well known that once a child is enrolled in the school parents usually leave 'everything' to the school; like "posting a letter and forgetting it." It has been elaborately explained as to how such an approach would not be effective in providing necessary learning and education to the children to become useful citizens of tomorrow. The parent-teacher collaboration in our country has remained mostly in the form of recommendations in the reports of the committees and commissions. It is also mentioned routinely in the progress reports of the departments and the schools. There are only isolated examples where an effective parent-teacher relationship has been really established and utilised.

Now when excellent technologies are available in the libraries everywhere, one could walk into a good library and get a list of umpteen number of books on value inculcation and education in human values. The present volume stands out distinctly in several respects. It has been authored by a scholarly and learned mind with ample evidence of the presence of loving heart in every sentence. This only indicates the deep concern for the young children of the country. One outstanding feature that would be visible to most of the readers is the evident possibility of implementing the activities suggested. May be a large number of schools would really take a fresh look and initiate value based approach, with visible success.

[The views expressed are of the author and not of the NCTE]

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THE BOOKS I LIKED

Usha Thakkar*

Books take us to distant lands through exciting voyages; they also show us the places nearby through quiet lanes. They widen our horizon and also make us see within ourselves. I enjoy reading books. Some books make their mark because they stimulate the mind and touch the heart. There is a long list of books I read during the last two years that have stimulated my mind and touched my heart. I have chosen three of them for the purpose of writing this piece

1

Anmol Virasat, Vol. III (Gandhi: Vyaktitva ane Parivar) (in Gujarati) — Sumitra Kulkarni, Navbharat Sahitya Mandir, Mumbai-Ahmedabad, 1994.

Sumitra Kulkarni, Gandhiji's granddaughter, has written about Gandhi's work and family in three volumes of *Anmol Virasat*. The volumes present a sensitive portrayal of the nation's history and Gandhi's historic role. The third volume focussing on Gandhi's person and family makes a lasting impact on mind. The writing in autobiographical style is intense without getting tense, and touches the heart of the reader with its transparency. Gandhi family emerges as very human, coping with different phases of struggle and reinforcing faith in humanity.

The author fondly remembers Gandhiji who was Mahatma for the world but for the grandchildren he remained a loving grandfather, who always found time to write to them from different parts of the country in his hectic schedule. He taught his daughter-in-law (the author's mother) to stitch comfortable clothes for children. In his letters to Ramdas (the author's father) he expressed his concern for the family members. On the eve of the Dandi march on 11th March 1930, while writing to Ramdas, he felt that it could be his last letter. On another occasion he advised his son for time management. He wrote that a person who collects time minute by minute extends his life, lessens his burden and enhances his knowledge.

Not much has been written about the legendary

figure's life-partner, Kasturba. She is often referred to as a person who was a dutiful wife walking with Mahatma as his shadow. The present book presents a picture of Kasturba as a beautiful person, outwardly and inwardly, who grew as a person independent of her husband, who could retain her individuality against overpowering figure of the great leader and who bore the brunt of his brilliance to provide shade to others living around them. She nurtured the everlasting affection in Gandhiji. The granddaughter pays a touching tribute when she writes that without her how could so many come and stay at the Ashram.

Young Kasturba had to live with a jealous husband who ordered her not to leave the house without his permission and who wanted to teach alphabets to the wife at night, when she was tired after the arduous housework of the day. Later she had to live with a life-partner who was experimenting with truth. But tumultuous stages of life brought them nearer and the bond between them grew stronger with the passing of time. Some persons had started the rumour that Kasturba was tortured by her husband. Kasturba had written a letter to one of such persons. The letter was saved by Mahadevbhai Desai and is reproduced in the book. Kasturba's communication is direct and her thinking is clear. She proudly asserts that no woman has a husband like hers, who is respected because of his devotion to truth, and who has been the main cause of the respect extended to her. She did not hesitate in selling all her ornaments so that her husband could go to England for higher studies. Neither did she think twice when plunging into Satyagraha in South Africa. She was always energetic and active inside and outside jails. While in Rajkot jail she wrote to Gandhiji everyday and in return had long letters written by him every day. While in Aga Khan jail she had decided to give the only jewellery she had (mainly two gold bangles given by her father-in-law) to Sumi (to be gifted on her marriage). She had also asked from Sevagram for a sari spun by Gandhiji for her. She wanted it to be wrapped round her body after her death, and the wish was fulfilled. Gandhiji's anguish and sadness at the loss of his wife get reflected touchingly in the pages of the book.

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Another touching portrayal found in the book is that of Harilal, the eldest son of Gandhiji. Harilal's life has been a sad story of a person, who could not bloom. He went haywire after his wife Gulab's death, squandered whatever he had and got involved with wine and women. He even sought refuge in Islam for a very short time. The author does not pass any judgement on moral ground, but tries to understand the reasons for this tragedy. She realises that this son did not receive the love and care in his formative years. The mother was busy with the demanding daily chores of the joint family and the father was far away. While young Harilal nurtured the ambition of formal education and studying in England for the degree of a barrister, the father had lost faith in formal education. The latter even declined an offer made by a friend in London for the son's education there. Heartbroken and unhappy Harilal remained a directionless person in his life.

The author narrates an incident. Gandhiji and Kasturba were once travelling in a train. The train had a short halt at Katni station. The people thronged to have a glimpse of their popular leader. Harilal appeared from the crowd to pay respects to his mother and to give a sweetlime to her with the specific instruction that only she should have it. He told his father that the latter was great only because of Kasturba and declined the parents' invitation to go with them. When the train left the station in the midst of the cheering crowds for Gandhiji, there was a faint voice saying "Mata Kasturba Ki Jai" (Hail mother Kasturba). The life of Harilal, this unfortunate son of Gandhiji was not a total loss. The younger sons of Gandhiji did not face the suffocating discipline to which Harilal was subjected to and the grandchildren of Gandhiji did not face stiff opposition from him in the matter of education mainly because Gandhiji had experienced protest from his eldest son. The author has been able to write about the intricacy of the complex human relations with remarkable dexterity. She remembers her uncle as an unhappy soul, who read Tilak's *Gita Rahasya*, who respected Sri Aurobindo and Mother and who was a friend of Deshbandhu Chittaranjan Das.

The author remembers Ramdas Gandhi, her father, as a bright handsome man who cherished the values of truth, honesty, dedication to work and simplicity. His understanding of the Gandhian principles is impressive. He had written to Sardar Patel, during the proceedings against Nathuram Godse, that hanging Nathuram would be against Gandhiji's non-violence. What shall we gain by revenge? and

revenge against whom? The author remembers another incident in this connection. After years of the Godse incident, Ramdas Gandhi, lying on his deathbed in a hospital in Bombay, had an unexpected visitor. The author's inquiry revealed that he was Gopal Godse, who had come to touch the feet of Ramdas who had tried to save his life.

The pages of the book unfold many such incidents of human interest and importance. The glimpses of the Gandhi family caught from close quarters are enriching. The author makes us aware of the fact that Gandhiji has left behind him the priceless legacy of love, which is for us all and not limited to his immediate family. The book (written in Hindi and Gujarati) adds human dimension to the study of Gandhiji's life and work.

II

The challenge of local feminisms — Women's movements in global perspective, ed. Amrita Basu, Westview Press, Boulder, San Francisco - Oxford, 1995

"The challenge of local feminisms: Women's movements in global perspective" edited by Amrita Basu is an interesting and important book which provides an overview of the genesis, growth, gains and dilemmas of women's movement in different countries.

The editor is aware that the vast literature on women's movements ignores women's movements in the post-colonial world, considers women's movements as products of modernization or development and assumes a sameness in the forms of women's oppression and women's movements cross-nationally. Sufficient care is taken in this book to ratify such imbalances. It is refreshing to find that the focus of the book is on women's movements in post-colonial nations of Asia, Africa and Latin America. It shows that while women's movements have often been predominantly middle class, poor women have been at the forefront in many countries as in India. Women's struggle against inequality cover a wide range of issues and has different types of allies, this is evident from the study of women's movements in countries like China, Bangladesh, Philippines, South Africa, Namibia, Kenya, Peru, Chile, U.S., Central and Western Europe.

Women's movements have travelled a long way since early 1970s. In spite of some achievements like the passage of the Equal Rights Amendment in the U.S. and the reform of customary laws governing the family in Kenya, India and Bangladesh, much remains to be achieved. Women's movements face opposition from right-wing and religious groups. It

has to be accepted that there are divisions among women based on issues like nationality, race, class, religion and language.

It is important to see women's movements in the political context, which is changing fast. Nationalism and integration of national economies into the global capitalist system are posing a new range of problems before the women's movements. Women's movements in many countries have sought to challenge the notion that feminism derives from bourgeoisie or western inspiration. Women's movements are connected with larger issues. Very often women's struggles form a subject of struggles for civil rights and human rights.

In Latin America women's movements are closely connected with democratization movements against authoritarian states; in Africa and Middle East they are interwound with movements of national liberation and state consolidation. Women's movements in Asia, Russia, Eastern and Western Europe and the US display greater diversity in origin and character.

In some countries like US and India women's movements have sought to politicize the private domain (with issues like rape or abortion) while in some countries like China, Russia and Eastern Europe they concentrate on public domains (with issues like employment or social security). Often women's movements have addressed the same issues differently. Again questions of sexuality are significant in some contexts but not in others.

The issue of the success of women's movements naturally is complex. Instead of large national organizations, it is often noticed that the small local-level activist groups often provide the dynamism behind the women's movements.

The women's movements in different countries are at different stages in their life cycles. Some are getting mobilised very well, while for some it is the period of quiescence after the heady mobilisation. Women's movements have endured because they have turned to new arenas and forms of activism. Today they influence state policy and increase women's political participation. Women's studies has emerged as a new discipline and feminism has found expression in arts. Today it is important to understand the linkages between local and global feminism. The interplay between global and local feminism has been productive. The tensions between local and global feminisms reverberate within the relationship between women's movements and the movements of other oppressed groups, giv-

ing rise to increased vitality and power.

III

Upholding the common life — The community of Mirabai — Parita Mukta, Oxford University Press, Delhi, Bombay, Calcutta, Madras, 1994, p. 269, Rs. 350.

Mira is a household name that resonates with the tranquility of the Bhakti tradition in India. An analysis (or reanalysis) of Mira bhakti has been made in this book with a refreshingly original perspective, not limited by the contours of any particular discipline. The author has based her work on examination of the historical data available, visits to the sites connected with Mira's name and interact with them in their daily routines in their homes and work places. The book traverses the time of Mira through the colonial and nationalist period to the present showing the diverse social and cultural meanings which have arisen in different epochs around the figure of Mira.

The conjoining of the figure of Mira to the histories of an elite literary tradition, to a high Hinduism, and to a high cultural form, were all processes initiated by nineteenth and twentieth century interpreters of Mira. Within all these, the Mira of the people, the Mira who lived as a symbol of social emancipation for various classes in Rajasthan and Saurashtra, remained mute.

Mira's history is not documented, her name is not a referred name in Rajasthan (because she challenged the authority of the princely ruler and flaunted the social norms of behaviour of a wife and a widow), there is little written or recorded which can throw light on her life, philosophy and impact. The author makes the oral sources, Mira bhajans the basis of inquiry. The Mira bhajan tradition contains within itself, and in its articulation, strong traces of the past, and traces of the way in which this particular tradition came into being, in a sphere of life which is separate from the dominant one.

The author, in an attempt to understand the Mira bhakti, grapples with the traces of the past left in the present in the forms of her bhajans. The words as well as the singers are important to her. To use her words: "In this work, I give shape, form, and content to Mira, not through an analysis of verses derived from textual collections — but through the place Mira holds within the articulations of very specific peasant and artisan communities in Rajasthan and Gujarat today". From the sensitively handled research, Mira emerges not as a lone bhakta, an isolated creator of verses, or a renouncer, but

as living within, and contributing to the formation of a community of Mirabai.

After doing the required examination of Mira bhajans (their words and modes of singing), the author finds that those who belong to the community of Mirabai are persons who experienced and are articulated by Mira bhajans. These experiences are of those who have been widowed, who have experienced tying of an unwanted marital knot, who have experienced untouchability and who have been reduced to alms seekers. This community of Mirabai has provided the support necessary to have kept Mira's memory alive. It has given what was denied to her by the Rajput community, and to a lesser extent, denied to her by the established religious sampradayas.

Mira, the people's Mira, is neither a romantic heroine nor a deified goddess. The core of her life is her rejection of princely society, and her establishment of a life of affinity with pilgrims and commoners in her pursuit of a relationship with Krishna. The author successfully establishes strong links of Mira bhakti with the *dalit* communities, the weavers, the leather workers, the sweepers, pastoralists and persons from agrarian order in Rajasthan and Gujarat. She studies their historical background, economic and cultural traditions, and social values and finds that for the deprived, Mira is a person to oppose feudal and caste norms and to protest against socially imposed marital relationship.

Three main strands emerge out of the community of Mirabai — the attack on Rajput political authority, the defiance of patriarchal norms of marriage, and the attack on the caste system. They acquire different forms according to geographical and social location. In Mewar and Marwar it is Mira the rebel, who gives to the community standing up against feudal expression. In Saurashtra, in the villages and towns around Dwarka, Mira's suffering under the rule of Rana is acknowledged, and her challenge to it is vindicated — but the central feature of the Saurashtra bhajans is an exploration of the position of Mira, the mendicant Mira in the exile. Mira bhajans sung in Saurashtra portray Mira's emotional struggle more than those sung in Rajasthan, where the focus is the challenge to Rana.

In a society where marriage was a means of declaring an end to vendetta and of forging political alliances, it is remarkable to find that Mira stood up against the subjection of women to the service of powerful and militaristic patriarchs. She claims a right to her own spiritual relationship and rejects

the given social role, hitherto a privilege granted only to the male bhaktas. The people's Mira is a struggling being, struggling to forge relationships which break through the barriers of caste and class and a forced marriage relationship. This struggle has been held in the bhajans over the years, and it has been articulated and rearticulated through them.

The book also draws our attention to the attempts made by the twentieth century interpreters of Mira including Gandhi, coming from within the literati to reconcile the socially ordained relationship (the Rana as husband) with the spiritual relationship (with Krishna as the beloved). Gandhi portrays Mira as someone who through her stoicism won over her oppressor — rather than as a woman who had left her oppressor to find a more meaningful alternative. This was important to him in his attempt to balance both revolt and submission in the days of freedom struggle. A critique of Gandhi's views on women is presented here by analysing his image of Mira as a figure who reconciled the Rana's authority to love for Krishna.

The intellectuals, singers, painters, film-makers and other artists have given different dimensions to Mira creating different pictures of Mira as a beautiful prince, as a romantic woman, as an ideal lover of Krishna. The growth of mass media and commercial art driven by the logic of profit-making do not care for the inner being but emphasise gross physicality. Mira in films, radio, cassettes and calendars is thus a far cry from people's Mira. Interestingly, Mira appropriated by artists aligned to national upsurge is also very far from Mira's community. This Mira, garbed in white with her head covered and *ektara* in hand, presents a picture of a pure widow of upper caste. This picture is popular with the middle class. The onslaught of the bhajans in films, cassettes and radio have started to displace the earlier expression of community and self-weakening the strong voice of protest.

The book stands out as a brilliant piece of research which is delightfully readable. The reader would discover with the author a new way to know Mira, and would most probably agree with the author that Mira is "alive amidst the *bhajniks*, unviolated by self or the enemy, travelling, singing in a community drawn from those on the fringes of society. It is a resilient community, which has provided shelter and refuge to all those rejected by dominant society."

A POET WHO DIGS WITH HIS PEN

SEAMUS HEANEY

K. Venkata Reddy*

Seamus Heaney, an Irish poet, won the 1995 Nobel Prize for Literature for works of "lyrical beauty and ethical depth" which "exalt everyday miracles and the living past". Heaney is the fourth Irish writer to receive the world's most prestigious literary award, following W.B. Yeats (1923), Bernard Shaw (1925) and Samuel Beckett (1969). The Nobel Prize for Heaney is a happy culmination of a series of prestigious awards he has already won — Eric Gregory Award in 1966, Chomondeley Award in 1967, Maugham Award in 1968, Irish Academy of Letters Award in 1971, Denis Devlin Memorial Award in 1973, American-Irish Foundation Award in 1975, Duff Cooper Memorial Award and Smith Literary Award in 1976

Heaney was born in Castledawson, county Derry, in North Ireland, on 13th April 1939, the year in which Yeats passed away. It looked as though one great Irish poet was born into another to continue the unique poetic tradition. He began publishing poems even as a student, using the pseudonym, Incertus. He was educated at Anahorish School, St Columbs College, Derry, and Queen's University, Belfast. He married Marie Devlin in 1965 and got two sons. He started his career as a teacher at St Thomas's Secondary School, Belfast in 1962. He later served as lecturer at St. Joseph's College of Education, Belfast, during 1963-66. He joined as a lecturer in English at Queen's University in 1966 and continued there till 1972. In 1972 he moved from Belfast to the Irish Republic, eventually settling in Dublin. He was Professor of poetry at Oxford from 1989 to 1994. He teaches at Cambridge during the spring semester.

One of the foremost poets writing in English today, Heaney is a tousle-haired figure with chiselled features. With the twinkle in his eye and the skip in his step, he is an easily recognizable figure. He is a private person who eschews any hint of 'famous poet' celebrity. He abhors media hype and prefers to let his poems do the talking, nostalgically recalling, like Wordsworth, the sights and smells of a country childhood, revelling in the recurring images of Irish potato diggers and peat bog cutters. He has always remained deeply committed to his love

of nature, distancing from the razzle-dazzle of the cities.

Seamus Heaney is a unique Irish poet in whose hands the pen becomes metamorphosed into a crow-bar digging out the poisonous seeds and roots embedded in the soil. He says :

*Between my finger and my thumb
The squat pen rests.
I'll dig with it*

He has, indeed been 'digging' since his first book of verse *Eleven Poems* (1965) followed by *Death of a Naturalist* (1966), *Door into the Dark* (1965), *Night Drive* (1970), *Wintering Out* (1972), *North* (1975), *Field Work* (1979) and *Station Island* (1984). Heaney's most recent poetry collections include *The Haw Lantern* (1987), *Selected Poems* (1990), *Seeing Things* (1991) and *The Spirit Level* (1995). Although all his works have been well received, Heaney won lavish critical praise for his *Station Island* which dramatises the torment of Irish politics and history.

Heaney's work is deeply rooted in the soil of his native land — in its mythology, its legends, and its terrible beauty. In 14 volumes of poetry and prose, he has celebrated peat bogs and potato diggers, Ulster kings and ordinary farmers, using his 'squat pen' to dig up memories of his ancestral sod. Heaney's poetic arsenal consists of powerful images, compelling rhythms, a distinctive palette and phrases packed with meaning. He has all the gifts of a poet which are put at the service of a constant meditation on nature, history and moral choice.

Seamus Heaney's poetry, like Wordsworth's, is centred in his rural background — in the activities of farm life, its crafts and skills and its relationship with the land. Many of his early poems like *Death of a Naturalist* and *Door into the Dark* celebrate the naivety and Christian innocence of rural life and, like Keats's poetry, it responds sensuously in image and rhythm, commemorating the crafts of the countryside in their own respect for technical accomplishment. Heaney has often written of the poet as a kind of farmer, digging and rooting, as though Ireland's wet peat were a storehouse of images of farm and village to larger issues of history, language and national identity, creating what he once called "the music of what happens".

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What is most noteworthy about Heaney's sensuous response to the rural background is his involvement in 'auditory imagination'. He could hear the various divisions and dimensions of the culture of rural life in the accents of the area, in its place names and historical antecedents. He could also hear in the accents of the Irish agricultural life, the rhythms of the daily routine. What is more, he could give close intimations of history in the vocables of place. He is, thus able to recapture in refreshing imagery the subtleties and nuances of everyday Irish life with a deepening sense of awe and wonder.

A close study of Heaney's poetry reveals that he could detect the divisions in his own experience between the Irish heritage and the English heritage which he had acquired through education and reading. Like Yeats he writes his poetry out of the love of a particular place with its folklore and its legends. He finds material for his poetry in the translations of Gaelic Tales into English. He himself has ventured into translation, beginning with *Sweeney Astray* (1984) followed by his rendering of Sophocles' *Philocetes* into blank verse under the title *The Cure at Troy* (1990).

Heaney's poems emerge from the dark centres of the past, of the unknown, of the self and of the mysterious region. These variegated aspects find an eloquent metaphor in the bogs of Ireland which preserve objects from the past and at times yield them up. For instance, Heaney's discovery of P.V. Glob's *The Bog People* confirms his unflinching faith in this metaphor and extends his understanding of the violence in the Northern Ireland by showing that in the early Iron Age there had been similar blood lettings.

Heaney's later poems like *Boy Diving His Father to Confession*, *North*, *Bog Poems* and *Stations* reveal his enriched imaginative response to the metaphor of the bog in its moving account together with its pictures of the Tollund Man, the Grauballe Man and others. These mature poems also show how ritual sacrifices to the Goddess of the earth lead, through time and through the preserving and transmuting of the bog, to the resurrected objects of beauty.

This extension has broadened the scope of Heaney's poetry even as it has deepened and confirmed the validity of his trust in his own region. He now writes with full confidence and nonchalance, exploring the implications of the resemblances and associations between Ireland and Scandinavia. His recent poetry reveals the bold imaginative leaps he makes across the landscape of Northern Europe and backward through literary, linguistic and geological periods. It shows Heaney emerging from the

wintry rages into a new appreciation of beauty. His blossomed life has given him a 'system of symbolism', a structure for his thought and the confidence to write fully of his interests. He is now a sufficient subject for his poetry.

What is most remarkable about Heaney's poetry is that it speaks as eloquently to the publicans of the world as to the professors in the ivory tower. He is endowed with a particular sort of genius that "even people who are not real readers of poetry can respond to". And, what delights Heaney's readers is the authenticity of his observation, his subtle manipulation of detail and the music of his words :

*But to pry into roots, to finger slune
to stare the big-eyed Narcissus
with some sprung
is beneath all adult dignity. I rhyme
to see myself, to see the darkness echoing.*

In addition to writing evocative nature poetry, Heaney has never shied away from commenting on the politics that divide his homeland. His commentary resonates with equal compassion for all the victims of a senseless civil war. Recently he made a bold statement about the unceasing turmoil in his country : "the fact that there has been unwillingness on both sides to speak out."

Interestingly enough, Seamus Heaney has written several critical essays which carry the flavour of his poetry — the same intensity of feeling, the same candour and sensitivity. His essays have been collected in two volumes — *Preoccupations* *Selected Prose* (1980) and *The Government of the Tongue* (1989). *The Redress of Poetry*, consisting of his poetry lectures at Oxford, is scheduled to be published soon. One of his brilliant essays, "Feeling into Words", included in *Preoccupations*, is full of his ever-resilient buoyancy. In another insightful essay, "Full Face", included in *The Government of the Tongue*, Heaney reveals the mystery of his own inner being when he remarks how Robert Lowell in his later years withdrew "from art into life", from emotion into thought.

Thus, Seamus Heaney is known today for the warmth of his poetry as well as for the grace of his prose. He reactivates his language every time he writes, even if he is just describing a bucket in his bathroom or a path in the woods. He still retains his wonderful capacity to feel, to wonder and explore. He sings as he soars, like Shelley's Skylark, synthesising meaning and sound, thought and image, and like Keats' *Grecian Urn* proclaiming :

*Beauty is truth, truth beauty, — that is all
Ye know on earth, and all ye need to know.*

The New Science of Fuzzy Logic

B.K. Passi*

The Choice

During the last two years I have read many books on subjects like teacher education, education in general, research methods, and management. In order to respond to the *University News* I wanted to review either a book called *"Fifth Discipline"*, or *"I Am Right and You Are Wrong"*, or write about a book called *Fuzzy Thinking*. In my mind I had a long and an inconclusive debate. I thought that I should write assorted details of each of these. Ultimately, I do not know what happened to me. I sat on my computer and started writing about the book entitled *Fuzzy Thinking: The New Science of Fuzzy Logic* by Bart Kosko (London, Flamingo, 1994 318p). The book is interesting in the sense that it raises questions and issues which have relevance to our methods of education, methods of conducting research, development of new technology, organising our social life, designing legal system, developing understanding about God and universe. It is a thought provoking book giving new perspective in a readable form. May be to others it is a simple thing but I got deeply impressed by the book. In order to ensure that readers get the glimpse of the book I have not brought my reactions in this piece of my writing. To keep the fervour of this wonderful book I have taken most of the terms, examples and quotes from the original source.

The Book

This book has four parts: the Fuzzy Principle, Everything is A Matter of Degree, The Fuzzy Past, The Fuzzy Present, and The Fuzzy Future. The introductory part of this book deals with the first fuzzy principle: "Everything is A Matter of Degree". It is not black and white. There are many shades of gray. This fuzzy principle comprises four theses: (a) bivalence vs multivalence; (b) precision up and fuzzy up; (c) fuzzy reasoning raises machine IQ; and (d) don't confuse science with scientists.

The paradigm of fuzzy thinking started taking its shape in the mind of the author when he read the oft quoted sentence of Einstein over and over — "So

far as the laws of mathematics refer to reality, they are not certain. And so far as they are certain, they do not refer to reality". The author continued focusing on the quote and found that he himself had started becoming a fuzzy logical positivist. He started seeing new meaning in the assertion that the world of mathematics does not fit the world it describes. The two worlds differ, one artificial, and the other real; one is neat and the other is messy. Laws of science are not laws at all. They are not laws in the sense of logical laws like two plus two equals four. Laws of science state tendencies which we have recently observed in our corner of the universe. There is a problem of mismatch between the reality as it exists and the reality as described by scientists following bivalence. Against this characteristic of bivalence of all or none "A Or Not-A", the multivalence view works on the principle of continuum of gray options "A And Not-A".

The split between "thing" and "nothing" gets complicated when the phenomenon is relative. Consider art, beauty, legal decisions, and similar other concepts, we would find that fuzzy thinking is nearer to reality. Fuzzy technologists will be able to develop machines which will be more intelligent. They will be smarter and easier to work with. Fuzzy machines will work with conditional statements. Sensor technology will reinforce the fuzzy revolution. The author asserts that in adaptive fuzzy systems a "brainlike neural network", a computer system that mimics how brains learn and recognise patterns, generates the fuzzy rules from training data. They learn from the experience *DIRO — Data in Rules Out*. The conventional scientists are underplaying fuzzy sciences. In fact fuzzy logic is helping to solve the problem of mismatch between the reality as exists and the reality as being described by binary based codification.

The fuzzy scientists do not work with the conventional concept of probability. In fact, they are questioning: where are the roots of probability? Why do we insist on probability? The author states that probability or randomness is a psychic instinct or mental trend that helps us organise our perceptions, memories and most of our expectations. Probability gives structure to our competing causal predictions.

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that the future will unfold in the next instant. The author is proposing the Subset Theorem. It is interesting to remember the views of Einstein who said: "God need not play dice. The universe is not random." The implications of this assertion are that the universe is deterministic but gray. Chaos theory has already legitimated the deterministic stand. All things happen in a deterministic fashion. Of course it is exhibited in degrees

The Fuzzy Past

In the second section *The Fuzzy Past*, the author deals with various aspects of truth, and paradox. The western system of logic developed scientific method and also developed a scientific view about the world. In contrast the eastern thinkers tolerated shades of gray ideas. They tolerated ambiguity or vagueness and even promoted it. They carefully avoided the artificial bivalence that arises from the negative term *not* in natural languages. Hence Buddha spoke his famous lines: "*The no-mind not-thinks no-thoughts about no-things*"

It is difficult to say, what is Truth? The author describes truth from various points of view. The description provides various aspects and views of truth, such as: statements as vehicles of truth, logical truth and factual truth, coherence and correspondence, and truth as accuracy. While analysing various positions, the author says that scientist asserts through statements; and the artist does not assert, he only describes. Normally, the descriptions are either logical or scientific. We know that scientific statements are simplistic, inexact, provisional and are based on the procedures of rejecting the null. There is something called rounding off. The author sarcastically writes that like cash books reporting, he cannot overlook the habit of a little rounding off the fractions here and there. He says a little rounding off can be dangerous like a little bit of pregnancy can lead to surprises.

The author has referred to paradoxes in our analysis. The paradoxes are thorny if we continue to stick to the scientific model of resolving them. The paradoxes teach us many things. We have misnamed them. Fuzzy analysis shows that paradoxes are not thorns rather they are important in the scenario of rules and rule making. Exclusion of paradoxes from usual considerations can trade simplicity for comprehensiveness and accuracy. Con-

ventional scientists try to make things simple. They generally fit a linear model to a non linear world. But thanks to Buddha, Zeno, Russell, and Eisenberg that fuzziness has arrived in our present day world.

The Fuzzy Present

In the third section *The Fuzzy Present*, the author deals with the themes called the fuzzy sets, fuzzy systems, and adaptive fuzzy systems. While describing the fuzzy sets the author introduces concepts like: numbers are fuzzy too, fits of fuzzy entropy, vague sets, and from fuzzy sets to systems. The author quotes Bertrand Russell: "everything is vague to a degree, you do not realise till you have tried to make it precise." While describing the vagueness about the chair, he quotes Charles Pierce, "Think of arm chairs and reading chairs and dining-room chairs, and kitchen chairs, chairs that pass into benches, chairs that cross the boundary and become settees, dentist's chairs, thrones, opera stalls, seats of all sorts, those miraculous fungoid growths that cumber the floor of the arts and crafts exhibitions, and you will see what a lax bundle in fact is this simple straightforward term I would undertake to defeat any definition of chair or chairishness that you gave me"

Similarly, the description of the fuzzy system has been given in terms of concepts and ideas like knowledge as rules, rules as patches, the FAT theorem, fire all rules, fuzzy weighted averages, rules vs principles, fuzzy products, and Yamakawa Fuzzy logic is a concept derived from the branch of mathematical theory of fuzzy sets. Unlike Aristotelian logic, fuzzy sets can work with terms such as, "maybe, false, sort of true, and so on". The fuzzy logic empowers computers to carry human being like reasoning, and make decisions based on incomplete and vague information. The fuzzy approximation theorem — FAT, shows why fuzzy system works in the dynamic conditions that change with time.

Another set of ideas related to 'adaptive fuzzy systems' are: the data-in-rules-out, learning as change through neural nets in brains, two learning rules of Energy Well, plus Data Cluster, and fuzzy pictures of the world. Look at our fuzzy airconditioners. The thermometer reads 65 degrees. The fuzzy airconditioner dynamically adjusts motor speed in accordance to the emerging needs of the temperature of 65 degrees. A fuzzy chip walks

through the processor and adjusts motor speed millions of times per second. It further improves the quality of machines by having the FAM-fuzzy associative memory. Everyday new fuzzy equipments and machine are invading our markets. These learning machines are devices whose actions are influenced by its earlier experiences. Now with new softwares you can build fuzzy systems in minutes. Fuzzy scientists have produced systems which both learn the skill, and can explain the learnt skill. Fuzzy logic is changing our view of our world. It will bring us closer to machines and bring them closer to us. It will solve some of our problem and aggravate the others.

Fuzzy future will be full of smart gadgets. High IQ machines like fuzzy razors and wallet computers etc will change the substance and also the style of our lives. Fuzzy environment coupled with Internet will make our world a different type of place to live in. In a different context, Bill Gates writes that while going outstation what articles do you carry? Probably at least keys, identification, money, and a watch. Quite possibly you also carry credit cards, cheque-book, traveller's cheques, and address book, an appointment book, a notepad, reading material, a camera, a pocket tape recorder, a cellular phone, a pager, concert tickets, a map, a compass, a calculator, an electronic entry card, photographs, and perhaps a loud whistle to summon help. You'll be able to keep all these and more in another information appliance we call the wallet PC. It will be about the same size as a wallet, which means you will be able to carry it in your pocket or purse. It will display messages and schedules and also let you read or send electronic mail and faxes, monitor weather and stock reports, and play both simple and sophisticated games.

The Fuzzy Future

In the fourth section *The Fuzzy Future*, the author deals with very interesting and, of course, very important questions like, the life and death, ethics and social contract, and also "man and God". About the Life and Death, the author has raised a few basic questions. What is life and what is death? Does life start at conception? Do you murder a fetus if you abort it? Where do you draw the line between life and death? What do you mean by "Life, NOT-life, Death"? Do we live with death in degrees? Do we die in life by degrees?

From the Wisdom of Solomon, the author writes: They said to themselves in their deluded way: "Our life is short and full of trouble, and when a person comes to the end there is no remedy. No one has been known to return from the grave. By mere chance were we born, and afterwards we shall be as though we had never existed, for the breath in our nostrils is but a wisp of smoke. Our reason is a mere spark kept alive by the beating of our hearts, and when that goes out, our body will turn to ashes and the breath of our life will disperse like empty air. With the passing of time our names will be forgotten, and no one will remember anything we did. Our life will vanish like the last vestige of a cloud. And as a mist is chased away by the sun's rays and everborne by its heat, so too will life be dispersed. A fleeting shadow — such is our life, and there is no postponement of our end. Man's fate is sealed: no one returns." If life death have fuzzy boundaries, then so do the boundaries exist around the idea of life. Meaning of death and its management are changing. Cheap molecular engineering may come in a big way.

Transcending the ideas of death and life, the author comments about the social life and moral values. The basic questions asked are: Are ethical statements true? Are they false? Is it true to say that murder is wrong? We say yes. We back it up with arguments? But does that mean that murder is wrong? Is it true by definition? Is it true by logic? Is it true by empiricism? We are trying to build relationship between is and should. Three things skew moral claims. First, moral claims are fuzzy to the core. Second, we have a stake in their specific statement. Three, our deepest emotional side, perhaps emerging out of our hypothalamic and limbic system, is involved. He asserts that there is no such thing as the concept of justice which is having any permanence? The author is reinforcing that there is no such thing as justice in the abstract sense. It is merely a contract between men in their various relations with each other, that they will neither injure nor be injured. Social norms and law are emerging out of the fuzzy states of our behaviours. Law is a set of fuzzy moral claims that society or the state backs up with force.

The author does not stop here. He goes to the ultimate questions related to God, universe and man. These pages of this book are mind boggling. Why is there something rather than nothing? The

old answer of religion is that God made the world and so there is something. Then the regress starts. Is God something or nothing? If God is something or some thing who made him? Is God information? Is it that the universe is to God as the eye is to sight? Is God like a Kanizsa-square illusion with its false boundaries and bright interior? I am bogged up with these difficult arguments. We have debated it enough. The author handles this question and provides his answer in a fuzzy manner.

At the end the author writes, "Maybe our universe is just a big chip in the void. It might store or process information for some other culture. The information may lie in how the universe changes. Patterns of cosmic expansion and contraction may encode or decode information as if our universe were a large neural net or compact disc or memory chip and we were only a viral colony squatting on one of the cold hard wires of one of the logic circuits. Or there may be message and nonmessage. The messages may be here now but we cannot perceive or

conceive them. We may be like the ants that walk across the page of a calculus text."

Higher machine IQ opens the door to this world. Fuzzy logic has shown us that we crack open this door at a price. We have to disobey the old logic and break its laws to transcend it. When we first tried to get machines to think like us, we tried to think like them. We tried to think the way simple "on-off machines" worked. A cultural legacy of bivalence made this seem natural and proper. We looked for precision and provided it when we did not find it.

The author is open for further developments. He says "As we crack open the door further we may well have to abandon fuzzy logic in favour of some more general idea or theory or process. In the end fuzzy logic gives only a slightly better approximation of the truth as we have so far searched for it. Our science and math have just been born."

(Thanks to Sivaram and Alka for their help.)

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Prince Duleep Singh — A Prisoner of Fate

G.B.K. Hooja*

I

The book *Sir John Login and Duleep Singh* by Lena Login (1889, pp. XX+ 549+ 3 Appendices) has left a bitter taste in my mouth and I would like to share it with discerning readers. This is the tragic story of Prince Duleep Singh who found himself a prisoner of fate and the juggernaut of the British East India Company's advancing forces at the young age of 8. He was the son of the mighty Maharaja Ranjit Singh, Lion of the Punjab, who had kept at bay the British armies for 30 years by tact, diplomacy and bluff. Having secured the governorship of Lahore from King Zaman Shah of Kabul, in 1799, Ranjit Singh soon made himself master of Amritsar and by and by brought the Sikh *misals*, West of the river Sutlej, under his control. However, his dreams of territorial expansion towards the East were checkmated by British diplomacy and arms. The British East India Company had emerged as a paramount power in Hindostan, after the retreat of the Scindia. When the cis-Sutlej Sikh states sought the intervention of Ranjit Singh to settle their disputes, the British declared that these states were under their protection. The Maharaja was persuaded to sign a Treaty of Friendship, in 1809, conceding the British contention. On their part, the British acknowledged Ranjit Singh's sway West of the river Sutlej.

Ambitious, as he was, he appreciated the importance of a well-trained disciplined force and, therefore, took under his employment French generals Ventura and Allard, and the Neapolitan Avitabile, who were entrusted with the task of building up his army.

Aware of his armed strength, the British showed due regard to his authority, West of river Sutlej, as long as he lived.

However, after his death (1839) things underwent a sea-change. Power passed into the hands of the Khalsa army, which over-awed the surviving rulers at Lahore. Rajas and ministers were murdered in quick succession. Finally, in 1845, the army acknowledged the claim of Duleep Singh, a minor

son of Ranjit Singh, whose mother, Rani Jindan, was appointed regent, aided by Minister Lal Singh. According to British historians, Rani Jindan and Lal Singh felt that the only way to control the army was to hurl it against the British. So on December 11, 1845 the Sikh army crossed the river Sutlej. On the 15th the British declared war on the Sikh army.

On the other hand, Mahajan points out that the British forces had left Ambala on December 6, and that the Lahore army was still encamped on its own territory, when British declared war. Four fierce battles were fought — Mudki, Ferozeshah, Aliwal and Sabraon. The battle at Mudki was lost due to treachery on the part of Lal Singh and the battle at Ferozeshah was lost due to the treachery of Teja Singh. Same story was repeated at Aliwal and Sabraon.

The British armies occupied Lahore on February 20, 1846. Lord Hardinge decided not to annex the Punjab. According to the Treaty of Lahore Duleep Singh was recognized as the Maharaja. However, the rival claims of Lal Singh and Gulab Singh who had helped the British in winning the war baffled him. Ultimately a solution was found. Lal Singh was appointed as the Chief Minister of Duleep Singh and Gulab Singh as the Maharaja of Jammu and Kashmir on payment of Rs 75 lakh as part of the indemnity claimed by the British. A British force was to be stationed at Lahore. Henry Lawrence was appointed the British Resident at Lahore. However as resentment against British authority continued to brew, Rani Jindan and Lal Singh were arrested and found guilty of misconduct. Lal Singh was deported to Benaras.

In December 1846, another treaty, known as the Treaty of Bhaironwal was executed. By this treaty the British became virtually the masters of the Punjab. A Council of Regency was appointed under the Presidentship of the British Resident. A British force was maintained at Lahore on payment of Rs 22 lakh per annum by the Lahore Durbar, to defray its cost of maintenance. This agreement was to continue upto 1854, when Duleep would be 16 and attain majority. Rani Jindan was consigned to Chunar fort under surveillance. Meanwhile, the re-

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volt of Moolraj, the Governor of Multan, precipitated matters (1848). Anderson and Agnew were sent by the Resident at Lahore to take over the administration of Multan. Moolraj handed over the fort of Multan to them, but the people of Multan got infuriated and killed the two British officers.

After some initial vascillation, Lord Dalhousie declared war on the "Sikh nation." Multan was taken in January 1849. Two more fierce battles were fought at Chillianwala and Gujarat. The Sikh forces were defeated and the 2nd Anglo Sikh war ended on March 13. On March 29, the Punjab was annexed. The Maharaja, now aged 11, was deposed and granted a pension.

II

Assistant Surgeon John Spencer Login (1809-63) arrived at Calcutta in 1832. Being of an adventurous temper, he managed to get posted to the Indus Army, then assembling for the invasion of Afghanistan (1838).

Login served in Afghanistan for nearly 3 years before he was moved to Lucknow in Sept. 1841, just in time to escape the grim tragedy that befell British forces later in the year.

On the annexation of the Punjab, Sir Henry Lawrence obtained the sanction of the Governor General to appoint Dr. Login as the Governor of the citadel of Lahore as well as the Governor of the young dethroned King Duleep Singh. On April 6, Login was duly introduced to his ward and they instantaneously struck a friendship and understanding which was to last for the next 14 years, until the death of Sir John Login (as he later became). "With my little charge, I get on very well I think he and I shall be very good friends. He told me gravely that he won't trust the Sikhs again and declines to go out for a ride or drive unless I accompany him," wrote Login to his wife a few days later. However, with regard to his mother, Rani Jindan, the attitude of the British authorities was very contemptuous and suspicious, even abusive. They spared no occasion to assassinate her character. The story was run afloat that she did not commit *suttee* with Ranjit Singh as she was in love with Hira Singh and when this latter spurned her overtures and referred her to Lal Singh, she contrived his murder. Dr. Login continued in the same letter: "There is a rumour that his mother has escaped from the fort of Chunar. I trust she won't come this way"

Indeed, as it turned out, Rani Jindan managed to escape from the fort of Chunar and arrived in Nepal in the disguise of a mendicant (*fakernee*), only to land into the custody of the British Resident. Login wrote to his wife: "The Rani Jindan is, even by her own relatives, looked upon as exceptionally bad, even among these licentious people".

There were reports from the Nepal Resident of secret emissaries being sent to Duleep Singh by Rani Jindan, but as vigilance was close, her spies were generally seized and escorted back to the frontier. It was known that Rani Jindan's design was to get possession of her son. However, according to Login, the latter showed not the least inclination to fall in with her schemes. "He told me he had heard nothing of her since he left Lahore and that she had only disgraced him. And he had frequently made up his mind, while at Lahore, that he would have his mother killed, that she might not disgrace him," wrote Login from Futtahgarh.

On March 8, 1853, the Maharaja, barely 15 years of age embraced Christianity.

Two long chapters, IX and X, covering 90 pages are devoted to the circumstances, in which this came to happen. *Prima facie*, it is a laboured attempt to show that this was an independent and free decision on the part of the Maharaja and that no unethical coercion was exercised on him.

Before permitting the little Maharaja to be baptized, however, two more years were allowed to elapse. Eventually when the news of the Maharaja's baptism was received by Lord Dalhousie, he was over-joyed and regarded it "as a very remarkable event in history and in every way gratifying."

III

Next year, the Maharaja sailed for England. Except for a brief sojourn in 1860, when he came to fetch his ailing and near-blind mother, this was the last he was to see of India.

In England, his rank had already been determined to be the same as that of a European prince and he was authorized to take precedence next after the royal family.

No doubt, the Maharaja was always received with due courtesy by the Queen and the royal princess, yet he appears to have often felt ill at ease, to be paraded almost as an object of curiosity. On occasions, he excused himself from joining parties on

ground of ill health while he made brave attempts all the time to face the awkward situations as sportingly as possible.

Sir John made it a point to read with him Carmichael Smyth's *Reigning Family of Lahore* so that he may realize that the attention and kindness that was being bestowed on him had been caused by a desire to encourage him to "raise himself out of the mire of treachery, murder and debauchery, in which but for God's grace, he would have been overwhelmed."

At Lord Hardinge's invitation, the Maharaja, Sir John and Lady Login paid a visit to the late Governor-General (then Commander-in-chief in England). He was received by Lord Hardinge with grand old-world courtesy as the "Ex-sovereign, whose armies he had defeated in 3 bloody battles, yet whose crown and kingdom he had magnanimously spared." The out-break of the Revolt of 1857 found the Maharaja, then 19 years of age, in a dilemma. No doubt, he appreciated the significance of the happenings and some of his observers detected in him an "unfeeling and cruel disposition." Even Sir John felt disturbed and noted "lack of propriety on the part of the Maharaja on the receipt of sad intelligence from India."

Nevertheless, he maintained his equilibrium and reported that the Maharaja had no sympathies with the mutinous sepoys and was much gratified with the conduct of the Sikhs and the Punjabis. "In spite of all Duleep Singh's faults and deficiencies I have still much to be thankful for in his character," he wrote.

After Lord Canning's arrival in India, some suspicions arose that Duleep Singh was in clandestine correspondence with his mother, in Nepal. Sir John took pains to convince the Government that this was not so.

Eventually, the Maharaja was enabled to visit India in December 1860, to meet his mother. As she refused to be separated from her son, the authorities relented and allowed her to accompany his son to England, although they remained suspicious of her sinister influence on her son and saw to it that she lived in a separate house, with an English lady companion. Unable to stand the rigours of English life she died in August, 1863.

The Maharaja decided to carry her remains to India for the funeral rites. Necessary arrangements

were made at Bombay and the ashes were scattered on the river Nerbuddah.

While on his way out, he visited the American Presbyterian Mission at Cairo and asked the missionaries to find him a life-mate. It was during this visit that he got engaged to Bamba Muller who was employed as an instructress at the Mission School. She was the daughter of a European merchant. Her mother was an Abyssinian.

The marriage took place on his return journey in June, 1864.

On their arrival in England, the young couple lived in retirement for the first few years while he occupied himself in religious meetings.

At this period of time, he expected to receive an English title with such a sum attached to it inalienably as might make him forget that he had ever been "on the footsteps to a throne". But as his hopes were belied he decided to return to India "having done with England and her hypocrisies for ever." After a few years' suspense and delay, finding that it had become impossible to support the rank given to him in England, he embarked with his family for India.

As soon as he entered Indian waters, he was arrested at Aden by order of Lord Dufferin and told that he must not proceed to India.

The Maharani returned to England with the family. The Maharaja, furious at the insult meted out to him, refused to accept the British pension and withdrew to the continent of Europe.

The Maharani did not live long after this and died next year leaving 6 children behind.

This is the sum and substance of the book which contains copies of numerous letters exchanged between persons, high and low, involved in this drama, to clothe it with an aura of authority. The author was actuated by two motives to publish this book. Firstly, she wished the British public to know that the Maharaja's later outbursts against the authorities were not the offsprings of a mere freak, that he had real wrongs. Secondly, this enabled her to show to the world that "a truer man, one more imbued with a sense of duty", than her husband to whom was entrusted the early training of the young Prince, never served the East India company.

In both these tasks, she has amply succeeded.

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Reflections on Two Books

Kumar Suresh*

A cursory glance over the books and literature in social sciences and humanities published during the last two years indicates among other things, the concern of the scholars for understanding and analyzing the crucial issues of identity and nationalism based on various allegiances such as of ethnicity and religion. There are movements for the assertion of identities — ethnic, religious, language, region — of different groups all over the world giving rise to the idea of ethno-nationalism and religious nationalism. The process of identity formation and transformation of constructed identities into the feelings of proto-nationalism and nationalism has resulted into the definition and creation of boundaries between the 'self' and the 'other' based on the principle of inclusion and exclusion. And as a consequence of the process, there is a tendency of religious revivalism, fundamentalism and communalism. It also characterizes the process of transformation of religious community into political community which envisages a redefinition of 'state-society' relationship. If we address to the problem of federal existence of different communities and groups and their location in the process of nation and state building in India, it becomes more problematic, for the contemporary India is passing through a difficult phase of turbulence characterized by discord, desensus, conflict and violence.

Though I came across many books on the above and related themes, important in their own way and deserve serious reading and consideration, I take liberty of reflecting on two outstanding books that concern our collective social existence as an evolving *Federal Nation*. Both the books attempt to understand and analyze the construction of identity and its co-terminality with the idea and construct of nation and nationalism in India taking into consideration two major religious communities — Hindus and Muslims. Though the approaches of the scholars to the treatment of the problem are different, there is a kind of thematic continuity between two books. The first book *Religious Nationalism: Hindus and Muslims in India*, by Peter van der Veer, (University of California Press, 1994. Reprinted in India by Oxford University Press, Delhi, 1996, pp. 247, Rs.

395) restricts itself to the identification, characterization and explanation of religious nationalism in India both in the pre-colonial and colonial situations. The book stimulates debates, and analysis on the issue of nation and nationalism in the specific context of the location of religious community in the federal character of Indian society evolved through the process of historical development inculcating the spirit of mutual co-existence, toleration, and accommodation among its different segments. The second book, *Bewildered India: Identity, Pluralism, Discord*, by Rasheeduddin Khan, (Har-Anand Publications, Delhi, 1994, Paperback. 1995, pp. 330, Rs. 95) besides dealing with the question of identity in India, goes on to the extent of social engineering when the author provides solutions to the problems confronting the peaceful co-existence of different groups — religious, regional, caste, language etc. A detailed analysis of the context and content of the books under consideration would help us to reach on some basic conclusion on the one hand and to react as integrated and organic intellectuals on the other.

First of all I would like to reflect on the book on *Religious Nationalism* by Peter van der Veer which raises some basic issues on political and nationalist discourse in India. The study concerns the historical construction of Hindu and Muslim identities in India and specifically, the transformation of these identities in the colonial and post colonial periods in the context of the rise of nationalism (p. IX). The author takes religious discourse and practice as constitutive of social identities and on the basis of this formulation he argues that there is a trend of transformation of what Eric Hobsbawm calls, "Proto-national feelings of collective belonging" into religious nationalism.

The author starts with following arguments.

1. religious identity is constructed in ritual discourses and practice;
2. these identities are not "primordial attachments", inculcated by unchanging traditions, but specific products of changing forms of religious organization and communication,
3. religious nationalism articulates discourse on the religious community and discourse on the nation; and
4. Hindu and Muslim nationalisms develop

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along similar lines and that the one needs the other.

Dealing with the discourse of modernity, he points out that a crucial element of the discourse of modernity is the opposition of the religious to the secular but to understand religious nationalism in India we need both an analysis of tradition that is not prejudiced by the discourse of modernity and a theory of the impact of Colonialism and Orientalism that does not deny agency to colonial subjects. (p. X). This is the basic context where he identifies the existence of religious nationalism among the Hindus, Muslims and Sikhs. He looks at the development of Hindu, Sikh and Muslim religious communities in the context of religious nationalism and attempts to demonstrate that religious nationalism builds on a previous construction of religious community which has already been present in India

He maintains that there is a close relationship between religious nationalism and religious modes of communication. He argues that in religious communities ritual communication plays a crucial role in forging an identity among people with very different class backgrounds, for ritual also acts as a political process in which identity is discursively constructed and contested. In this context, he has attempted to demonstrate how in two specific cases — the Hindu veneration of the cow and the Muslim institution of *pardah* — the ritual communication of identity is appropriated by religious nationalism (p. 85). What seems to happen in religious nationalism is that ideological movements give a new interpretation to the cosmological understanding communicated in religious ritual. The nation is presented as an extension of the self and nationalism as part of religion. In this context he notes that there is a close relation between religious nationalism and religious modes of communication. Religious nationalism equates the religious community with the nation and thus builds on previously constructed religious identity. While the development of a religious organization is crucial for the construction of religious communities, the decisive factor remains the ritual communication of identity (p. 80).

Dealing with the role of Colonialism and Orientalism in the construction of religious nationalism he expresses his doubt about the theory of the colonial construction of communalism. He argues that the pre-colonial state formation had been involved in the construction of religious community (p. 32). He accepts that '...the division of the Indian population into religious communities was an aspect of colonial thought from the beginning. When the British sought to apply indigenous law, they

made a clear-cut division between "Hindu" and "Muhammedan" law. This constitutional division was further institutionalized in the census operations, which established Hindu "majority" and a Muslim "minority" that in turn became the basis of electoral, representative politics. The "establishment" of both the Hindu majority and the Muslim minority as social and political categories, however, was largely the result of the manner of classification, not pre-existing facts' (p. 19). He further adds that to extent one may say that the project of the colonial state created these facts. Again this is not to say that there was no division of Hindu and Muslim communities in the pre-colonial period. *There was: the division was not a colonial invention [sic]*. But to count these communities and to have leaders represent them was a colonial novelty, and it was fundamental to the emergence of religious nationalism (Pp. 19-20). However, before the colonial period and independent of colonial intervention there was construction of religious community in which state institutions were involved (p. 32). Taking into consideration the Orientalism discourse found its way easily into religious reform movements and into religious nationalism Hindu reformers like Dayanand and Vivekanand harped on the theme of decline and called for a revitalization of ancient religion. The reform movements among the Muslims and the Sikhs also followed the same path. As a consequence religious reform movements of the nineteenth and twentieth centuries induced the elements of transforming religious identities as national identities. In the given background of the construction of religious nationalism the author maintains that in India the most important imaginings of the nation continue to be religious not secular — although secular nationalism does exist as an ideological force. The author's contention in this regard is contested by the existential reality. Moreover, religious identity and religious nationalism is basically a construction of colonial period which provided strong context for transformation of loosely constructed religious communities into political communities. Romila Thapar and Gyanendra Pandey in the case of Hindu identity and Richard Fox in the case of Sikh identity have shown how the construction of these identities are specific to the colonial setting of India.

Another conceptual problem relates to the distinction between communalism and nationalism in India. The basic problem with the author is that he considers communalism as a form of nationalism. In communalism, he observes, it is a common religion that is imagined as the basis of group identity; in

nationalism it is common ethnic culture that is imagined as such. If there is a crucial difference between nationalism and communalism, it lies in their respective imagining of the content and practical implications of "common ethnic culture" and "common religion" (p. 22). But the basic problem with the author is that he mixes the two concepts and two processes which are antithetical to each other in terms of historical and contextual specific situation of India.

The basic propositions and arguments advanced by the author are contested in the second book *Bewildered India, Identity, Pluralism, Discord*. There are four core areas covered in this book — Indian identity and pluralism, Muslims, Communalism, and Secular Polity. There is a thematic linkage between them. The author starts with the formulation that Indian identity is an evolving federal nation in a classic plural society which has several dimensions. In terms of scale and reconciliation of gigantic segments of ethnic, regional, linguistic and religious sub-identities, it is the unique experiment in world history (p. XI). He further maintains that the question of identity in India should be understood in terms of pluralism. Indian pluralism as a heritage of history and social geography has areas of accommodation and tension. Fission and fusion both work in the ongoing twin processes of the assertion of sub-national and segmentary identities and their convergence and harmonization.

India's pluralism is an integral whole, whose dominant logic is not confrontation, separation and conflict but slow and painful development of syncretic pattern of co-existence (p. XV). It is this context in which he conceptualizes India as a *Federal Nation*. 'A Federal Nation is not homogeneous like a nation. It is a mosaic of socio-cultural heterogeneity, diversities and pluralities, aggregated into a unified political sovereignty. It has aspects of commonality and uniformity co-existing with aspects of distinct specificity. Its hallmark is unity of polity and plurality of society' (p. 13). The author's conceptualization of India as a federal nation recognizes the development of national consciousness and nationalism as composite movement but never as only confined to religious communities. It represents a multi-class, multi-regional, multi-communal and multi-linguistic patterns.

Dealing with two major religious communities in India — Hindus and Muslims — he has shown a unique pattern of interaction between them despite their opposite faith systems and differences in doctrinal principles. Locating the Muslims and Islam in

the Indian situation he maintains that their origin, evolution and expansion in the Hindustan sub-continent in the last twelve hundred years, that is from eighth century A.D., has been marked by the varied experiences in their encounter and interaction with preponderant Hindu population, at several levels — local, sub-regional, regional and all-India, and in many aspects of life — religious, social, cultural and political. Both for the Muslims and Hindus this was a new, unique and different experience. The Hindus were shaken out of their insular mould and faced a phenomenon which has a trans-regional and trans-continental reach. For Islam as well, its experience in India was completely different from that in Zoroastrian Iran, Coptic Egypt, Berber Pagan Maghrib, Christian Shaam and Turkey, Buddhist Afghanistan, Buddho-Shamanian Central Asia, and migrant, elementary and distorted Hinduism in Indonesia (p. XII). The chequered fortunes of the origin, rise, expansion and vicissitudes of Islam in the continental polity of India provides a unique situational context that determines peculiar contours of the Muslim political consciousness (p. 67).

In this context he notes that the two stereo types about the Muslims should be discarded. One that Muslims are outsiders, invaders and conquerors, and two that a typical Muslim is an inward looking, intolerant, bigoted human being. Majority of Muslims in India are indigenous people who embraced Islam for variety of reasons at different points of time. There is no proto-type Muslims in India. India's diversity and cultures and regional variation precludes such a simplified typology. A common Muslim is as good a neighbour, a professional colleague, friend and citizen as other Indians. It is malicious to portray him in the mould of a brute (p. XIII).

In fact the location of religious identities — Hindus, Muslims, Sikhs etc — has a unique situational context of composite culture wherein different groups and their identities come into interaction characterized by mutual appreciation and respect, toleration, accommodation and mutual sharing. The stream of consciousness, epitomized in the values of composite culture, found expression in the life and works of some enlightened personalities over the centuries. These include Baba Farid who is not only a recognized progenitor of Punjabi literature, but a saint who had deeply influenced both Sant Kabir and Guru Nanak and has been equally revered by the Muslims, Sikhs and Hindus; Amir Khusrau; Akbar; Abdur Rahim Khan-e-Khanan, Sultan Ibrahim Kutub Shah; and his son Quli Qutub Shah; Ibrahim Adil Shah-II; Dara Shikuh; Maulana Abul

Kalam Azad etc. (Pp. 73-74). In the given background of composite culture in India, it would be a simplification to identify religious nationalism of different communities in the strict sense of the term. Not only that the recognition of the pernicious two nation theory implying that Hindus and Muslims *per se* and by definition were two separate monolith religious communities was historically and sociologically fallacious assumption, it completely overlooked not only the regional and linguistic variations in the Hindu and Muslim communities in India, it also overlooked the centuries old heritage of inter communal co-existence marked by mutual understanding between them as neighbours in villages, locations, cities, regions etc. The false slogan that Hindus and Muslims constituted 'separate nations', and therefore were entitled to separate territorial sovereignty, was the most monumental blunder of contemporary Indian history. It destroyed not only the civilizational unity built over the centuries and the dominant pattern of composite culture evolved by a long drawn historic process of interaction, assimilation and synthesis of diverse ethnic groups and trends, but also violated the time tested and universally accepted basic assumption of modern federal nation building. It annihilated a gracious part of India's historical personality, and projected instead an irrational, invidious and untenable

proposition that religion alone is the criterion of identifying a nation and therefore state-building" (p. 197).

Unlike Peter van der Veer, the author makes difference between communalism and nationalism. He maintains that communalism is basically an ideology of political allegiance to religious community as primary and decisive group in the polity, and political action. Communalism is a political orientation that recognizes religious community and not the nation and the Nation-State as the terminal community — the final point of political allegiance. Therefore, communalism is a political strategy opposed to nationalism as an aggregation of multi-ethnic, multi-religious, and multi-lingual communities. Communalism is perception of other religious communities as inimical entities within a polity and within a nation, arranged in an unfriendly antagonistic and belligerent equation one to another (p. 204).

Therefore, in essence the books offer valuable insights in comprehending the challenges of federal-nation-building in India and reconciling the socio-cultural, economic and political processes operating in Indian society into a harmonious, equitable, just and viable federal pattern



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Decoding M. Bulgakov's "Crimson Island"

A. Charumati Ramdas*

"Crimson Island", written by the author of "Master and Margarita", remains one of the most mysterious plays of the world. Looking quite innocent on the surface, the play, which saw the stage just for one theatrical season, only in Moscow, was first published as a satirical sketch on 20th April 1924 in the newspaper *Nakanune*. Bulgakov, for that matter was often writing various types of sketches in various newspapers for his livelihood.

A doctor by profession, Mikhail Afanasevich Bulgakov (1891-1940), started his literary career by writing small autobiographical sketches. He was also connected with the railways' journal *Gudok* and regularly contributed satirical sketches to such journals as *Nakanune* and *Rossia*. Among his early famous works, *Notes of a Young Doctor*, *White Guards*, *Diaboliad*, *Theatrical Novel* etc were published in the Soviet Union. The last work of Bulgakov which was published in his motherland was his short story *Morphine*. In early 20's he wrote a variety of satirical works, most famous among them being *Fatal Eggs* (which was published in 1925) and *Heart of a Dog* (which was not published in the Soviet Union). These two novellas reflect the socio-political life of that time. The author used scientific fantasy for depicting the bitter reality of the NEP period.

Along with satirical sketches, short stories and novellas, M. Bulgakov penned a few plays as well during the 20's. *Days of Turbins*, *Zoika's Flat*, *White Guards* etc were staged in different theatres of Moscow but *Crimson Island* proved controversial. It could be shown in one of the theatres of Moscow just for one theatrical season and was never published in the Soviet Union. Bulgakov's archive in Moscow has only the author's manuscript in more than one version. Comments of author, director etc can be seen in the margin of the manuscript.

The play *Crimson Island* staged in the Kamernii Theatre of Moscow in December 1928 was developed around the Satirical sketch (published in 1924). The sketch describes very innocently the history of Soviet Union upto 1924. Consisting of three parts

and fourteen sections the sketch has a subtitle which reads like this:

Crimson Island
Novel by Comrade Jules Verne
Translated from French into aeseopean
by
M.A. Bulgakov.

This subtitle speaks a lot about the new proletarian literature. Bulgakov made full use of this subtitle when he converted this sketch into drama. Here, the author of the play, Dymogatskii is introduced as "Comrade Dymogatskii, who is also Jules Verne". Bulgakov laughs at those proletarian writers who wrote under this very name and also various pseudonyms as well from European literature. In fact young soviet writers, especially proletarian writers, had a fascination for copying not only names but also the themes from works of well known European writers.

The style of the sketch is similar to A.P. Chekhov's parody *Flying Islands* which was introduced by the author as *Essay by Jules Verne, translated by A. Chekhonte*. Using minute fantastic details for exposing reality, Bulgakov, like Chekhov, had set a particular goal for himself. But while Chekhov aimed at exposing fantasy-like reality, Bulgakov's target was manifold. He used each word, each phrase, each episode with an intention of laughing at writers, theatrical life, bureaucracy and put forth a demand for freedom of creation. The subtitle, which led to the creation of pseudo Jules Verne, points at the tendency of "Julevernovshina". This "Julevernovshina" was at the core of neoproletarian writers, who "manufactured" socially oriented texts by copying ideas from European literature. This practice was in abundance in the soviet literature of the 20's. One of Bulgakov's friends Yuri Slyozkin even translated his name into French as George (for Yuri) Delarm (larme — Slyozi — tears) and published two novels using this pseudonym. This parody under the subtitle "Comrade Jules Verne" was directed against the contemporary prose and (after conversion into a play) against theatrical life and bureaucracy as well.

As a satirical sketch, *Crimson Island* had a not-so

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complicated theme. The names used for places, characters, as well as events, are taken from popular works of Jules Verne (mostly from his *Children of Captain Grant*). But a careful reading reveals their true identity. As mentioned earlier, the sketch consists of three parts. First part is titled as "Explosion of a volcano"; second — "Island in flames" and the third part has "Crimson Island" as its title. It needs more than one reading to decipher the meaning of these titles: First title means Outbreak of Revolution; Second — Country in the grip of Revolution; and Third — Country of the Reds or Soviet Union.

Without naming any persons or places, the author tells the readers about an island which was situated in the otherwise stormy Pacific Ocean. The combination of *Storm* and *Calm* (Pacific) indicates the turbulent ancient history of Russia. This island was inhabited by the tribe of red ethiopians who were glorious natives of this land. By using the adjectives red (Krasnyi) and glorious (Slavni, which sounds nearer to Slavyane) Bulgakov at once gives clue to understand about whom the narration is going to be. *Slavyane* were the native ancient Russians, and reds were none other than Communists. So it is going to be the history of Russian Communists. In order to clarify this point further, the author says that the other two groups of people who lived on that island were *white* blackmoors and blackmoors of indefinite colour who were also called *double-dyed*. Having described the inhabitants by colours, Bulgakov adds that though the Reds outnumbered whites and the double-dyed ones, it was the white blackmoors who were ruling the island. Their king was Sizi-Buzi, Commander of armed forces was Riki Tiki Tavi.

Riki Tiki Tavi was the faithful mongoose in R. Kipling's story, based on a tale from the *Panchatantra*, where the mongoose killed the cobra when it tried to attack the little child of his master. The choice of this name for the Commander of armed forces is significant. In the sketch Riki goes to the Europeans to seek their help in fighting the Red ethiopians. He participates in the armed expedition to the Crimson Island and is killed by the knife of a white blackmoor. In the dramatised version Bulgakov changes his name a little and calls him Likki-Tikki. Likki-Tikki understands the national interests and goes back to the side of Red Ethiopians and saves the island from foreign intervention. Bulgakov, while introducing characters of his drama, mentions that there is an "army of blackmoors, negative in the beginning but

repentant towards the end." This explanation about the blackmoors' army and behaviour of Likki Tikki is itself an irony of the works of proletarian writers where the transformation of whites (anti-revolutionaries, intelligentsia) into conscious supporters of the Revolution occupies the central place.

Bulgakov further says that while the Reds were busy with cultivation, fishing and collecting tortoise eggs, the whites enjoyed the fruits of their labour.

An Englishman, Lord Glinervan accompanied by a Frenchman came to this island and established business relations with Sizi Buzi. A major part of the profit went to Sizi Buzi and his courtiers, while the Reds received only nuts.

In section 3 of part I Bulgakov writes that Sizi Buzi and his commander used to stay at the foot of a volcano, which got extinguished 300 years ago. The seat of the ruler at the "foot of the extinguished volcano" points to the 300 years old rule of the Romanov dynasty which had come to power after a long bloody struggle and which was overthrown after the October Revolution. To show that the Romanovs always lived under some threat or the other, Bulgakov chose to show the seat of the Ruler at the foot of a volcano, which erupted after a span of 300 years killing Sizi Buzi and his clan. This time the eruption symbolises Revolution wherein the last Czar was overthrown and killed.

To depict the times of Provisional (Interim) government which took over soon after the Revolution and also Kerensky — head of this Interim Government, Bulgakov devoted two sections in Part I. He writes:

"Soon after the eruption the ethiopians were in a state of shock. But the next moment everyone — the Reds as well as Whites — thought, 'What next?' But they were again taken aback when the lazy drunkard and famous as double-dyed a blackmoor Kiri Kuki came forward all in red and announced:

"Now since we have got independence, I thank you, all!"

No one could understand why Kiri Kuki should say "thanks", but they shouted, "Hurray" (p. 484)

Kiri Kuki declared himself head of the government. First thing that he did was to name the island as "Crimson Island". He promised to distribute vodka to everyone, which he imported by exporting

maize from the country. This resulted in shortage of food and unrest among the Reds and one evening the whole island was seen in fire. Kiri Kuki fled and the whole world was shocked after receiving a telegram from the correspondent of "Times" who was on the Crimson Island.

"Ethiopians have accomplished a Great Revolution, Island in flames, Plague epidemic, mountains of dead". (p. 486).

In the second and third part the author describes how the absconding Whites reach Lord Glinervan and request for an armed intervention, how the intervention takes place, how it fails, and in the meanwhile how the Island achieves great scientific progress, health and prosperity. In a span of seven years, "Crimson Island" became a self-dependent, flourishing island. Obviously this was the sequence of historical events between 1917 and 1924

Had M. Bulgakov stopped here, it would not have become a controversial, satirical masterpiece. But he developed it into a drama and while doing so he included many more characters and included some very fine dialogues in it. The very title of this play also underwent some change. Now it read like this

"Crimson Island"

*Grand rehearsal of the play written
by Citizen Jules Verne in the theatre of
Gennadi Panfilovich, with music, volcanic
eruption and English sailors
In four acts with Prologue and Epilogue*

Being grand rehearsal of a drama in a theatre, the play has now acquired a double structure — "drama in a drama", by virtue of which it was imperative to show the author, the director of theatre, people's commissar, who would grant permission for staging the play, workers of the theatre and so on

Apart from Sizi Buzi and Likki Tikki, Bulgakov included Gennadi Panfilovich, Director of the theatre, who plays the role of Lord Glinervan; Vasil Dymogatskii, who is Jules Verne and plays Kiri Kuki, Metelkin Nikanor, assistant of the director, who plays the role of servant Pasporta, as well as talking parrot. There is also Betsi, maid servant of Lady Glinervan and Savva Lukich — the people's commissar. Inclusion of these additional characters and behind the stage dialogues depict some harsh realities of the socio-cultural as well as political life of that time.

Savva Lukich is the backbone of all cultural events of that time (and also of future). Without his approval, nothing could be staged or printed. Gennadi Panfilovich is trying to get clearance for "Crimson Island", but Savva Lukich has to go to Crimea. The writer Jules Verne (Dymogatskii) has not yet brought the script. The roles have to be distributed. Only a few hours are left for Savva Lukich's departure. So, the experienced director, Gennadi Panfilovich, decides to present grand rehearsal before Savva Lukich in record time. In between, Savva Lukich has to be served tea, taken for a round in the ship (which was to be shown on the stage). So the roles are distributed like this:

Panfilovich decides to play Lord Glinervan. Writer Jules Verne decides to play Kiri Kuki because the main actor of the theatre is missing. When it comes to distributing the roles of Lady Glinervan and Betsy — the better and prestigious role obviously goes to the director's wife. Bulgakov uses this episode by putting a dialogue in Sizi Buzi's mouth:

"I had warned you Gennadi — don't marry an actress .. you will always find yourself in such embarrassing situation". (p. 303) This was a mockery of well known directors of that time — Meyerhold and Tairov — whose wives were actresses

The more talented actress was made to play maid servant Betsy.

One sentence in the Prologue by Gennadi Panfilovich reveals a lot. Panfilovich receives a few phone calls — requests for free passes. He scolds almost everyone by saying that his theatre never gives free passes. But the last telephone call from the Incharge of water works forces him to change his tone as well as his policy.

"What free passes to no one .. sorry, Evgeni Romualdovich! Excuse me, I did not recognise your voice. How come... with wife? Fantastic! Right at quarter to eight, please come to the counter".

And then he orders his assistant :

"Metelkin, please ask the cashier to arrange two extra chairs in the second row for this watery devil". (p. 298)

Obviously, people occupying important administrative positions had already started taking advantage of the same. Bulgakov gathered courage to expose them.

Some dialogues reveal the norms laid down by authorities for the writers:

Dymogatski: You see, it's an allegory on the island you see, fantasy. On the island live, red natives ruled and exploited by white moors. Then there is volcanic eruption....

Sizi Buzi: Drama ends with the victory of white moor?

Gennadi: It ends with the victory of red ethopians It can't end otherwise." (p. 302)

Gennadi Panfilovich believes that "Theatre is like a temple", he also advises Adelaida Karpovna to have some fear of God when she protests on being given the role of maid servant. She throws two sentences at him:

"Only yesterday, in the general meeting, in Savva Lukich's presence you declared that there is no God. But as soon as he left the theatre, your God has suddenly appeared on the stage!"

Gennadi: I protest against this tone! Theatre is ...

Karpovna: Place of intrigues!!" (p. 303)

This was probably Bulgakov's own experience which he expressed through this sentence.

The actor, playing a parrot is asked not to say "nonsense things" on the stage, but some "slogan like things".

After watching the grand rehearsal Savva Lukich declares that the play is "counter revolutionary" and consequently stands prohibited. The monologue of the author following this decision is startling.

Kiri Kuki: The laundress shouts everyday: When will you pay for washing?! The stars look at me through window at night, window panes are broken, no resources to fix new ones! Half a year ... Half a year I burnt and extinguished, I saw some light now ... with pen in my hands, with empty stomach. The storm wails and I have no gloves !....

Savva: What is this? Where is this dialogue?

Kiri Kuki: It is from here from me from the depth of my heart .. oh my *Crimson Island* . .

Lord. Savva Lukich, this is monologue. Please have some tea!

Kiri Kuki: Half a year ... Half a year.... I ran to publishing houses .

3 roubles 75 kopecks ... yes, that was my honorarium ... I begged ... give me 3 roubles in advance.... I shall soon finish my "*Crimson Island*" and here this crooked oldy appears....

Savva: Excuse me, this is about whom?

Kiri: and with one stroke of pen killed me here is my chest, kill me with your pen!

Lord: What are you doing, unfortunate creature! Tea, Please!

Kiri Kuki: I have nothing to lose.... spit at the conquered

..... trample down the half dead eagle!

..... and who are the judges? Since ancient times they have been antagonistic to free life. Judgements are dug from the forgotten newspapers of Kolchak's times and conquest of Crimea". (p. 343)

The director feels that he is in trouble because of Kiri Kuki (author). He tries to please Savva Lukich by saying that the writer is insane.

Though Savva Lukich initially declares that it is a counter revolutionary play, he ultimately suggests to include some dialogues on "solidarity and international revolution", which the assistant director immediately incorporates and finally the play is permitted for staging. Without consulting the author the changes are made and sale of tickets begins.

The character Savva Lukich was obviously included by M. Bulgakov to point out the role people like Savva Lukich play in the cultural life of country. Interference of the People's Commissar, fate of the author and his play could be beautifully shown by using the technique of "drama in a drama" and the form "grand rehearsal".

Director of the Kamernii Theatre Tairov, anticipating trouble in getting clearance from the real commissar, issued a number of press releases in order to create a favourable atmosphere for the staging of *Crimson Island* in his theatre. One such release which appeared in *Cultural Life* was as follows.

"Staging of "*Crimson Island*" is continuation of Kamernii Theatre's efforts to reflect vulgar and repulsive phenomena of life and a satirical exposition of the tendency to bear with them.

Place of action of "*Crimson Island*" is theatre.

This is the grand rehearsal of the play written by citizen Jules Verne in Gennadi Panfilovich's theatre, with music, volcanic eruption and English sailors.

This theatre is situated in city N, which has a whole force of actors, theatrical machinery and which after having been swept by the storm of revolution, has decided to fall in line with other "Obedient" "Propaganda" theatres, staging "Ideological" plays.

Dramatist Dymogatskii very much likes Jules Verne, so much so that he has used this name as pseudonym. He can write any kind of play for anybody using Julevernish exotic background. Dymogatskii is expert in writing unusual, "revolutionary" plays with bourgeois, exploited masses, interventions, volcanic eruption, English sailors etc.

The director of the theatre Gennadi Panfilovich and dramatist Dymogatskii (He is Jules Verne) — compete with each other in adjusting themselves to the changing circumstances. Both of them are full of mystical fear before the third one — Savva Lukich, because it is he, who can either "Permit" or "Prohibit" their play.

For obtaining this "permission" they are ready to do anything: they can twist the play as Savva Lukich likes, having just distributed the roles, are ready for Grand rehearsal, as Savva Lukich is leaving for Crimea. And "Savva Lukich", in an ugly, bureaucratic way decides the fates of such millions of Panfilovichs and Dymogatskis. He raises all sorts of nonsensical objections and expects the director and author to change the play according to his whims, without realising that he is being instrumental in deforming the ideals of Revolutions

In our era — the era of cultural revolution, the main task is to expose the falsehood of such approaches to arts and culture. Our theatre is following this line of action by staging "Crimson Island". (p. 576-577).

Crimson Island also reflects the fate of the dramatist. Those crucial moments which Bulgakov went through during the grand rehearsal of his earlier plays *Days of Turbins* and *Zoika's Flat* found reflection in this play.

No matter how much Bulgakov seems different from Dymogatskii, no matter how much he laughed at "Mr. Jules Verne" and his play, the sufferings, of Dymogatskii the author, broken by the ban on his play were not only understood by Bulgakov, but they were also too near to his heart. The last act of the play could be termed as the "tragedy of the author" of a prohibited play. The general line of the play suddenly gets disrupted and jumps to tragic tones "Jules Vern's" outburst symbolises the protest against controls on "freedom of creation".

Having decided to stage the drama in his theatre, Tairov also seems to have joined Bulgakov in his demand for freedom of creation.

Note All quotations are taken from M.A. Bulgakov: *Plays of the 20's*, Leningrad, 1989.

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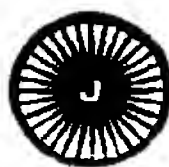
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The Wings of Terror

A Green Room View

Manmohan Lal*

Generally I do not have a deep penchant for books on contemporary politics or international affairs. Last summer I was invited to give a lecture in the seminar convened by *Drstikona* on Salman Khurshid's book *Beyond Terrorism: New Hope for Kashmir*. I had to read the book rather unwillingly but once having started it, I could not leave it unfinished. I realized that there was some latent thirst in my mind to know all the details regarding the Kashmir problem. The book provides sufficient information about the political and cultural history of Kashmir as well as Pakistan's sinister designs in waging an indirect war against India. Khurshid's matter-of-fact style fascinated me. I don't boast of reading many books on this issue, however, in comparison to whatever I have gathered about it from newspapers and sparse journals on current political affairs, this book seems to be the best attempt at presenting India's viewpoint to the powerful nations of the world who are sceptical about the protection of human rights in our country. Besides, the book is useful for all those Indians who sometimes feel uneasy about governmental efforts — too lenient for a zealous nationalist and too atrocious for the zealots of human rights.

The book is a forceful rejoinder to the charge of violation of human rights. Khurshid juxtaposes human rights of protection and human rights of provision at an equal level and asserts that checking terrorism by ruthless measures is no less tantamount to protecting human rights than removing hunger and disease from society.

...a person who has human rights violated in Kashmir by a delinquent police officer is essentially no different from a little girl, dying 300 Km. away from Delhi at Farrukhabad because we could not get a doctor to her. I do not want that girl to die. I do not want that man's civil rights violated. (9)

Khurshid condemns double standards of the powerful nations of the world. In order to face the global menace of terrorism, there is a great need of having an impartial and holistic attitude towards this problem. Having accepted our own responsibility, he says, we can move confidently to demand "consistent behaviour by others". India has always

tried to observe universal standards of human rights and it is also worth noticing that long before the modern conception of human rights came to be evolved, India had developed her own philosophy of universal brotherhood and peaceful coexistence. Multiplicity of India is not a new feature: it has been in this country since the dawn of civilization. We have not to borrow fundamentals of human rights from America and Europe — our source is our perennial heritage. However, the author does not show any chauvinistic attitude — "it is necessary and important that we seek cross-fertilisation of concepts of human rights as they have developed in our society with those developed in other societies".

Regarding terrorism, the author is candid enough to call it a "contemporary form of war" and no country can connive at its naked dance without jeopardising her sovereignty. In comparison to the highly organised way of depriving citizens of their human rights by terrorists, some sparse violation of such rights in checking terrorism by the government is quite affordable. The book is an eye-opener as never before this, a government spokesman gave such concrete details about the disruption society has suffered at the hands of terrorists. In Punjab terrorist violence took a toll of about 12,000 lives in the last decade. In Jammu & Kashmir about 4000 lives have been taken. The author shows his concern about the exodus of 2,50,000 members of several religious communities — Hindus, Sikhs, Buddhists and Christians, besides 50,000 Muslims, who have felt compelled to flee the valley to seek safety and succour in other parts of India. In such a situation instead of charging India, human rights organisations and NGOs should bring "massive and consistent pressures of world public opinion against terrorists and subversives". It is true that governments should welcome evaluation of their performances by human rights activists but at the same time this evaluation should not be one sided. It should take into account the honesty of their efforts in diverting situations which, otherwise, might have been far more destructive. The author tells to beware of Pakistan's political motive behind growing terrorism. He does not see any logic in inviting other nations' attention to the so called violation of human rights in Kashmir, while she herself stands accused of atrocious measures in suppressing her people's political unrest. The author's conviction

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has deep validity:

Any approach to human rights which is not animated by a sincere desire to protect rights, but is motivated by disgusted political perceptions or, worse, to serve as a vehicle to wage a self serving and blatant political campaign against another country cannot but undermine the noble mandate.(27)

The historical perspective of Jammu & Kashmir which constitutes the third chapter of this book clears many misnotions regarding the multiplicity of its religious culture. The author refers to the undercurrent of unity between the essentially monotheistic Shaivite Hinduism and the gentle mystical Sufi strain. This was, perhaps, the reason why Kashmiris lived peacefully until the advent of political intrigues in the twentieth century. It is ironical that this paradise of India has been used as a commodity frequently transferred to different rulers and even sometimes bought and sold. The present problem of Kashmir is rooted firstly in the indecisive character of Maharaja Hari Singh who ascended to the throne of Jammu & Kashmir in 1926, and secondly in political ambitions of Sheikh Abdullah who became a leading organiser of the Reading Room Party and later, the National Conference which became a major political force in the valley. Till partition Maharaja Hari Singh remained in the doldrums: there were only two alternatives for him — either to cede Kashmir to India or remain independent. As for ceding to Pakistan, even "the Kashmiri Muslims were suspicious of the overbearing Punjabi Muslims; .. The Sufism of Kashmir was far removed from the orthodoxy and bigotry of the plains Muslims". (49) Independence was not only unviable but also unaffordable in the situation when 5000 of Pakistan's frontier tribesmen had invaded Kashmir. The only option now left was to turn to India and ultimately the Maharaja signed the instrument of accession on October 26, 1947 which was accepted by Governor General Mountbatten a day later. Although the accession of Kashmir to Indian Union was no different from that of other states, the Government of India was in favour of a plebiscite which it was sure to win. But Jinnah objected to it as he was afraid of losing it. The plebiscite never took place and "passage of time made it redundant".

A lot of ire has been aroused against the Article 370 which gives a special status to J & K. Khurshid has nothing to conceal about this issue, and very ingenuously he narrates the phases of its receding importance. In 1956-57 New Delhi amended the constitution and Kashmir was given an equal status with other states in financial matters and was included in the jurisdiction of the Election Commis-

sion of India. Later on Articles 356 and 357 of the constitution were extended to Kashmir also.

One cannot help being shocked to read how a number of intellectuals, social activists and innocent persons were brutally killed by the terrorists. The list of such victims is a long one: it shows how mindless is the violence of the terrorists. At the same time it bears out the author's conviction that the greatest enemies of human rights are the terrorists and the foreign powers behind them. It is high time the world opinion was mobilized against them. The author regards Pakistan as one of the active supporters of terrorism in the Asian Continent. "Seeing... that they had never won a war against India, and realising that they risked becoming an international pariah by initiating a war against India, they used the Afghanistan model to launch a proxy war against India, designed to bleed India to death". (67) Pakistan's adventure in initiating a proxy war in India's Punjab where militancy had gained momentum since the late 1970s, must have been completely successful, if the Khalistan movement had not lost favour among the Sikh mainstream. However, Pakistan was not discouraged, as they were successful, though partially, in causing an immense loss of life and property in Punjab. Now they were convinced that such a war would be perfectly feasible in Kashmir because of its geo-political situation which was far more convenient from strategic point of view than that of Punjab in India.

The author seems to believe that present storm of terrorism began with the mistake committed by Mufti Mohammed Sayeed, the Union Home Minister in the Rashtriya Morcha regime, whose daughter Dr. Rubaiya Sayeed was kidnapped by J & K Liberation Front (JKLF). Khurshid believes, "Despite signals that the militants would have eventually released her, the then government caved in and acceded to their demands for the release of five of their associates. This led to an increase in kidnappings, not just in Kashmir, but all over India". (56-7)

The author does not leave questions unanswered. He has honestly given some viable suggestions. Kashmir problem cannot be solved without resumption of political process but it requires two prerequisites — the external stimulus to terrorists must be checked at source, so that the streets of Kashmir be made safe for the politicians and the voters alike. The second requirement is "massive economic investment to bolster confidence of the populace". Who will doubt the validity of Khurshid's optimism? With him we can look forward to a new hope for Kashmir —

Yesterday, emperors bowed before the Sufis of India. Tomorrow, guns will bow to peace. (135)

Minor Miracles in a Mundane Life

E.V. Ramakrishnan*

We live in a world where miracles hardly happen. Still, a good book is something of a minor miracle. It extends the limits of your world and opens up possibilities where none seem to exist. Even when I disagree with the author, I find the book stimulating if it unsettles me and provokes me to think. Perhaps for this reason there are very few books that satisfy me totally. I have also come to realize that books which surprise me with their style or language do not stay with me for a long time if they have nothing original to say. As a reviewer of books I am often required to explain, paraphrase and evaluate the books I read. These are tasks which rob you of the pleasure of reading the book. Hence here I want to share with the reader the pleasure I have felt in reading some of these books. These are books which I find relevant to our times. However, the critical task of evaluating their relevance is not being undertaken here.

Harold Bloom's *The Western Canon: The Books and School of the Ages* is a book which impressed me with its range and erudition, though I found myself disagreeing with the author constantly. Bloom is a critic who argues against ideology in literary criticism and this book is a major effort to disprove the relevance of recent literary theories to the study of literature. He describes the works of twenty six authors who are central to the Western canon from Dante to Samuel Beckett. The book offered me a chance to go back to some of the great literary works of the past. Bloom is blatantly authoritarian in his views. He feels that the pluralism of theories has destabilised 'the aesthetic approach'. His readings of individual authors are lucid, though not uniformly illuminating. What makes *The Divine Comedy* and *Endgame* canonical? Bloom says that they share 'a mode of originality that either cannot be assimilated, or that so assimilates us that we cease to see it as strange.' He places Shakespeare at the centre of the Western canon. Borges and Neruda represent Latin America, while Whitman and Emily Dickinson are the canonical American authors. The novelists that figure in the list are Jane Austen, Dickens, George Eliot, Tolstoy, Proust, Joyce, Woolf and Kafka. Bloom's choice of Dr. Johnson as the greatest of

Western literary critics reflects Bloom's own neo-classical temperament. It is Tolstoy, not Dostoevsky, who interests Bloom for obvious reasons.

A surprise inclusion in Bloom's Western Canon is Freud who, he thinks, will survive 'as a great essayist like Montaigne and Emerson'. An equally striking feature of Bloom's list is the omission of T.S. Eliot. It seems at the end of the day when accounts are finally settled, the poets of our age are dwarfed by the novelists. Bloom is emphatic when he says: "no poet of our century has matched *In Search of Lost Time*, *Ulysses*, or *Finnegans Wake*, the essays of Freud, or the parables and tales of Kafka." The only modern poets that Bloom includes are Neruda and Pessoa. This and similar views expressed by Bloom make us rethink the Western Canon from our own perspective. Perhaps this is what made reading this book a memorable experience. I was constantly thinking against the author and arguing with him as I read along. There are moments in the book when Bloom surprises us with his acute readings as when he comments on Kafka: 'The "indestructible" resides within us as a hope or quest, but by the grimmest of all Kafka's paradoxes the manifestations of that striving are inevitably destructive, particularly self-destructive. 'Or when he speaks of the Latin American poets: 'The ultimate lesson of Whitman's influence — on Borges, Neruda, Paz and so many more — may be that only an originality as outrageous as Pessoa's could hope to contain it without hazard to the poetic self or selves.'

I find books of interviews irresistible. I often reread the books of *Paris Review* interviews which are such a delight to read. Since we cannot meet the authors we like outside their books the interviews with great minds offer a chance to know them as human beings. When *Conversations with Claude Levi-Strauss* by Didier Eribon came my way it was like an invitation to stay with one of the great minds of this century for a few days. This book is compulsory reading for anyone who likes to know the developments in human sciences in our times. In these interviews Levi-Strauss speaks with rare candour, unusual insight and occasional splashes of genial humour. Born in an artistically inclined family, Levi-Strauss grew up in Paris. His father was a painter who had to struggle to earn a living. At the

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age of 16, he discovered Marx who remained a life-long influence on him. To the question, 'You didn't take a great interest in your studies?' Levi-Strauss replies: 'Not at all. I had a passion for politics, for political thought. How did I pass the *agregation*? It's a mystery.' He went through his probation for the *agregation* with Simon de Beauvoir and Maurice Merleau-Ponty. He has a lot to say on Merleau-Ponty as they were colleagues and friends later in life. He recalls the young Simon de Beauvoir in these words: 'very young, with a fresh, bright complexion, like a little peasant girl. She had a crisp but sweet side to her, like a rosy apple.' The turning point in his life came in 1935 when he was included in the University mission to Brazil where he taught in the University at Sao Paulo and later undertook extensive field work among the Caduveo and Bororo tribes that launched him into his legendary career in anthropology. About his early experience in the field, Levi-Strauss says: 'I was in a state of intense intellectual excitement. I felt I was reliving the adventures of the first 16th century explorers. I was discovering the New World for myself. Everything seemed mythical: the scenery, the plants, the animals. ..' After he left Brazil in 1939, he went back there only in 1985, this time as a celebrity in the company of Francois Mitterrand. During the dark days of German occupation, he managed to escape to the US on a fellowship arranged by his friends. At Greenwich village he became part of a group of famous artists which included Andre Breton, Tanguy, Duchamp, Leonora Carrington, Max Ernst and Dorothea Tanning. Levi-Strauss admits that he was influenced by the Surrealists: 'The Surrealists taught me not to fear the abrupt and unexpected comparisons that Max Ernst liked to use in his collages. This influence can be seen in *The Savage Mind*'.

Levi-Strauss describes at length the genesis of his famous books and theories. We are struck by his tireless curiosity and intellectual energy. He says that during the period between 1964 and 1971, while he was writing the four volumes of the Mythology series, he got up between five and six every morning, and didn't know what it was to have a weekend. He has interesting things to say on Sartre, Barthes, Lacan, Foucault and Merleau-Ponty. His frank appraisals of intellectual movements like existentialism and structuralism make this book memorable. His greatest achievement as a Professor of Anthropology at the College de France was the setting up of the Anthropology laboratory. His greatest regret in life is that he could never write a literary

work, particularly a play. Once he started a novel, but abandoned it after thirty pages because he found it very bad. While talking of music he tells us that musical creativity fascinates him. As a child he had longed to be a musical conductor. He listens to music all the time while working because it creates 'the mild state of tension that stimulates and sharpens' his perception. Perhaps the best way to illustrate the clarity with which Levi-Strauss answers complex questions is to quote one of his replies from the chapter, 'The Laws of the Mind': 'A myth offers us a grid that is definable only by its rules of construction. The grid makes it possible to decipher a meaning, not of the myth itself but of all the rest — images of the world, of society, of history, that hover on the threshold of consciousness, with the questions men ask about them. The matrix of intelligibility provided by the myth makes it possible to combine them all into a coherent whole. The role I attribute to myth corresponds to the role Baudelaire gave to music. Writing about the prelude to *Lohengrin*, he shows, using examples, that each individual perceives a different content in the work; and nonetheless all these contents can be reduced to a small number of invariant traits.'

What is common between Auvaiyar, Janabai, Tarigonda Venkamamba, Nirupama Devi and Lalithabika Antharjanam? They are all women writers and they figure in *Women Writing in India Volume 1* edited by Susie Tharu and K. Lalitha. This is a path-breaking anthology which has made it possible to look at literatures written in Indian languages from a fresh perspective. I find anthologies of this kind particularly appealing because one is not required to read the book from the beginning to the end. One can occasionally dip into the book at one's leisure and discover new things. Susie Tharu and Lalitha have written a very scholarly introduction to the book. I usually avoid reading the editors' introduction to anthologies of this kind because the selection of writers and their pieces testifies to the editor's approaches and ideas. But the force with which the editors have contextualised this anthology in their introduction makes it relevant to the reading of texts selected, translated and presented with useful commentary on individual authors. To give a sample of texts this anthology has to offer, let us have a look at an ancient Tamil poem. The following poem from *Purananuru* is by Kavar Pentu:

You stand and hold the post of my small house,
and you ask, "Where is your son?"
Wherever my son is, I do not know.

*This is the womb that carried him,
like a stone cave
lived in by a tiger and now abandoned.
It is on the battlefield that you will find him.*

The image and the emotion perfectly match. A voice from a remote period comes through with great poignancy. Look at this marvel of a poem by Sule Sankavva of the 12th century. Incidentally, this is the only poem by Sankavva that has survived :

*In my harlot's trade
having taken one man's money
I daren't accept a second man's, sir
And if I do,
they'll stand me naked and
kill me, sir
And if I cohabit
with the polluted'
My hands nose ears
they'll cut of
with a red hot knife, sir
Ah, never, no,
Knowing you I will not
My word on it,
libertine Shiva*

The introductory comments on the poem say that 'while at one level it simply presents a dramatic moment in the everyday life of a prostitute, at another the encounter is a symbolic one in which she reaffirms her personal allegiance to Shiva' We may never know for sure whether the saint poet Sankavva was really a prostitute or she was only using the voice of one. In either case it is a stunning piece of poetry, defiant and devotional at the same time.

What makes this compilation an invaluable addition to our collections of Indian writings translated into English is the critical rigour that has gone into the editing and planning of the book. The introductory essay to the section 'Literature of the Reform and Nationalist Movements' provides a wealth of information on women's writing during the colonial period. Rassundari Devi's *Amar Jiban*, the first autobiography written in Bengali, is a moving account of a life lived under trying circumstances. The excerpts presented here describe Rassundari's everyday life and her struggle to acquire the skill of reading. She ends a long passage with these words :

Oh the trouble I had to take to read. In spite of all that I did not learn to write. One needs a lot of things if one is to write: paper, pen, ink, ink

pot, and so on. You have to set everything before you. And I was a woman, the daughter-in-law of the family. I was not supposed to read or write. It was generally accepted as a grave offense. And if they saw me with all the writing paraphernalia, what would they say? I was always afraid of criticism.

Excerpts like this give us great insight into the problems that confront women who want to write. When we come to the twentieth century the Indian women writers have acquired the courage to face their situation. *Ekadasi* by Subhadra Kumari Chauhan [1904-1948] and *Pratiharadevata* by Lalithambika Antharjanam [1909-1987] are about strong-willed women who shape their own lives. This anthology is replete with bold statements by Indian women that should help us reimagine the social and literary history of India.

Since I am, like most educated Indians, bilingual, I also read a lot of Malayalam books as part of my routine reading. There are several interesting Malayalam books that I would like to talk about. But, for want of space I shall restrict myself to a novel by M. Mukundan and a collection of poems by K.G. Sankara Pillai. Mukundan, a Delhi-based Malayalam novelist, has published over a dozen novels in Malayalam most of which have won wide critical acclaim. Two of his novels, *On the Banks of the Mahe River* [Mayyazhippushayude Theerangalil] and *The Pranks of God* [Daivathinte Vikrithikal] are outstanding in that they recreate the socio-political history of Mahe, a former French colony in North Kerala, in the pre-colonial and post-colonial periods. I intend to highlight the importance of the second novel mentioned above. Published in 1990, it has also been made into an award-winning film. What makes this novel a major work of Malayalam fiction is the skill with which Mukundan maps a whole region, with its local traditions, customs and rituals. The place and the people are interwoven in the narrative. In doing so, the novelist does not lose sight of the larger human drama born of destructive passions, noble sentiments and the strange events of ordinary lives. Mukundan evokes the passage of time effortlessly and he is a master story-teller. A galaxy of memorable characters come alive in the novel. Prominent among them are Alphonsachan, his wife Muggy Madamma, Kumaran Vaidyar, and his children Sasi and Sivan. Even minor characters like Kunchirutha, the midwife and Chathu, the shepherd make their presence felt in the novel.

Mukundan's canvas is large and he successfully portrays a society in transition where values and styles of life are rapidly changing.

Mukundan's earlier novels had been heavily influenced by the codes and modes of Western modernism. However, in *The Pranks of God* he has found an engaging narrative style devoid of jargon. Alphonsachan, a magician who drifts between dream and reality in an opium-induced haze, and Kumaran Vaidyar, a Gandhian idealist who tirelessly works for others tower above the rest in the novel. While the former embodies the restless, dreamy spirit of Mahe, the latter stands for its conscience. Their families come to ruin and their innocence and idealism become irrelevant in an age where all relationships get commercialised. This novel helps us understand how much Indian society has changed in the last quarter of a century. Madhavan, the midwife's son who never had a square meal in his whole childhood becomes the richest man in the village. The washerwoman's son, Indran emerges as a political leader and gets elected to the assembly. All these changes are not without their traumas and tribulations. What makes Mahe a microcosm of India is its struggle to come to terms with sweeping changes. It is a pity that a novel of epic dimensions such as this is not yet available in English. I consider it as the best Malayalam novel of this decade.

K.G. Sankara Pillai has been writing for more than two decades in Malayalam. His second volume of poetry, *The Trees of Cochim* [Kochiyile Vrikshangal] contains several notable poems and may be considered a volume of great significance. Sankara Pillai writes about the erosion of values from our public and private lives in an idiom which is refreshingly free from jargon. In the title poem he is concerned with themes of decay and disintegration. The opening section evokes a bygone era in the history of Kerala before the arrival of Gama, printing, English and allopathy. In that distant past the passage from Thrikkakkara to Kochi had the linear simplicity of an age of devotion and trust. The trees that lined that passage symbolized for him an inner world of love and hope. The organic symmetry of this world is lost under the onslaught of commerce and development. In a poignant passage, the poet tells us how the trees got metaphorsed into "figures of god, fangs of demons, lamp-posts, palanquins, racks for the condemned, rafters and doors" and many other utilitarian objects. In poem after poem of this collection, Sankara Pillai writes provocatively about the passivity and indifference of the middle class which

has become exceedingly selfish. What makes his poems ironical portraits of contemporary life is his meticulous use of words that satirize middle-class attitudes. The following lines conclude the title poem:

*On a pyre lit by the raw firewood of excuses
Our life-long cremation
In our eyes, nose, tongue
In our petty obstinacies
In the bag, the watch and dream of the future
On the baby feet long before the shoes
The trunks of smoke coil up.
Don't be in a hurry to get up.
There is still time!*

The ironic ending brings out the cultural and political crisis that afflicts most of the post-colonial societies. Here is once again a book that deserves to be translated in full so that it can reach a wider audience.

There are several other books which clamour for attention. But I have perhaps revealed enough to indicate my preferences and prejudices. If I write more I will only be giving you more of the same. For those who keep reading there is always a miracle waiting for them somewhere.

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My Recent Interesting Reading

S.N.A. Rizvi*

My recent reading has been confined to a religious book in Urdu — *Seerat-e-Maula-e-Kaayenaat Ali* by Syed Muraad Ali Ja'fry, published by the Institute of Research in Eastern Philosophy (Karachi). The author has appealed to me immensely as he has followed the same approach of research to the history of Islam after the death of the Holy Prophet (S.A.) as I have followed in my research on Edmund Burke's response to the French Revolution, the American War of Independence from England and Warren Hasting's tyranny against Indians (*The Sociology of the Literature of Politics. Edmund Burke*, 2 vols Univ. of Salzburg, 1982) namely, the study of human character of the main actors in the drama of history. In passing, he has taken up a very important theme for scholarly discussion: the concept of government. I agree with the author's implied opinion that all man-made schemes of government tend to be tyrannical and are bound to fail. Whether it is Russian communism, or American capitalism, man suffers and humanity languishes under all man-made schemes of governance. Contrasted with these man-made principles is the Islamic philosophy of governance which ensures prosperity and progress of mankind. It leads to the minimization of misery, reduction of evil and crimes. But the upholders of this principle of divine governance had to offer supreme sacrifice at the altar of the imperialists of the world. The pursuers of the Satanic lust for power did not let the upholders of the principle of divine governance live in peace.

Hazrat Ali (AS), the cousin and son-in-law of the Holy Prophet (S.A.) is accepted by all Muslims as the Fourth Caliph and the First Imam of the faithful. Muraad Ali Ja'fry has quoted over 200 books of Islamic history in Arabic, Persian and Urdu to draw the character-portraits of several Companions of the Prophet (S.A.), the Caliphs that ruled immediately after him and the transfer of power to the Umayyids and Abbasids. Without raking up denominational controversies — the bane of many an Islamic scholar, Muraad Ali has highlighted the extreme worldliness of the Umayyids and Abbasids from Muawiya downwards. The author comments on the wholly un-Islamic ways of the Umayyid rulers who flaunted the title of *caliph* with impunity and falsified the Holy Progeny of the Prophet (S.A.)

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and perpetrated cruelty and Satanic rule on earth. The root of all this is traced to the tribal hypocrisy of the Arabs

Abu Sufyaan, the father of Muawiya, was the greatest enemy of Islam and the Holy Prophet (SA). His son Muawiya and grandson Yezid, were both totally un-Islamic in their ways. They were both motivated by pre-Islamic barbarity, jealousy and rivalry. Muawiya is quoted as abusing the Holy Prophet and the Righteous Caliphs that followed. These two grabbed power and Muawiya converted Islamic *caliphate* into worldly kingship, thanks to the political patronage he acquired from the Caliphs that followed the Holy Prophet (SA), mainly Hazrat Abu Bakr (RA), Omar (RA) and Othmaan (RA). The learned author convincingly demonstrates that the three Caliphs named above are responsible for all the un-Islamic acts and rules perpetrated by the Umayyids and Abbasids. In Shakespeare, it is traditionally believed, 'character is destiny'. In Islam, it is true, the character of the first three Caliphs is the destiny of the history of Islam after the Holy Prophet (SA).

The author emphasises the fact that God has made man free to acquire knowledge and through knowledge to acquire maximum progress in all fields, material, mental and spiritual. Man should yield to the authority of God, the Supreme Lord and Master of all and not bow before anything. But man, in his folly, surrendered his freedom to various authorities

In pre-historic days, men in small communities elected a local leader and yielded to this self-selected leader all the freedoms endowed by God. After some time this local leader grabbed further power and became the king of men. Moreover, man accepted obedience to Sun, Moon and the Stars. He bowed before trees and stones. Fire, water and wind were accepted as deities. Innumerable gods and goddesses were created by man for worshipping them. Nature (Allah) had made man the crown of creation but he became the bondsman of all. Finally man accepted the slavery of other men

Even in today's world of progress and advancement, the above-mentioned self-created slavery of men is still prevalent under the garb of political *isms*. Man's dominance by man sometimes took the shape of kingship; sometimes it took the appearance of democracy. Sometimes, dictatorship was in fash-

ion, often oligarchy came in vogue.

Thus, according to the author of the book under study, man, who was worshipped even by angels for his knowledge, became the lowest slave in the scheme of things. According to Islam, man is denizen of a State in which all power, all authority and suzerainty pertains to Allah (call him Jehova, God, Brahma, Lord) Allah's government on earth is Islam's fundamental principle. In this government neither Caesar, nor emperors, nor democracy, is permissible! Oligarchs or dictators have no place in Islam's concept of governance.

The divine State, as envisaged by the Holy Prophet (SA) and his true successors is Allah's government on earth. In this there is no ruler but Allah, there is no constitution but Allah's constitution based on justice and human well being. The State that the Prophet of Islam wanted to bring into existence, was based on the Quranic injunction: 'Innal Hukma lillaah' — Suzerainty is the prerogative of only Allah. The faithful were ordered by the Quran — 'La yashruku fi hukmihi Ahada' — No one shares power with Allah, and 'Lam Yakunlahu Sharikun fil mulk' — His kingdom is His without a partner. Government is adherence neither to kings, nor oligarchs, nor dictators nor the masses. This is the prerogative of only Allah! He is the real Ruler. The citizens of the Islamic State are obliged only to obey the caliphs appointed by Allah on earth, to promulgate Allah's rule. The Quran very clearly orders — 'Atiullah wa Atiurasool wa ulul 'amr minkum' — Obey Allah, obey the Prophet and those with divine authority. This declaration of the Absolute Authority of Allah was revolutionary, and a new step for mankind. Those steeped in the concept of human slavery to political *isms* were not willing to accept this new concept. The revolutionary principle of governance proffered by the Holy Prophet was not to the liking of Arabian tribal chiefs. The Arabs accepted the change in faith and prayer brought about by the Holy Prophet (SA), but they were opposed to his revolution in politics, economics, society, culture and thought. Even those who apparently embraced Islam were not ready for the sea-change in their life and thought. They could not imagine a State with no authority in the hands of temporal rulers and all power surrendered to Allah. The Umayyids right from Abu Sufyaan, Muawiya and Yezid, down to the Abbasids, represent this Arab rejection of the Prophet's concept of divine government on earth. But Hazrat Ali (AS) and his sons, Hasan & Husain (AS) and the nine generation of Imams from the line of Husain (AS) represent the total acceptance of the principle of divine governance.

Hazrat Ali (AS) devoted his total attention to the establishment of Allah's government on earth, for which he faced the hardships of three wars—Jamal, Siffeen, Naharwaan. After his martyrdom during prayer at the Mosque, the leadership of establishing Allah's government shifted to Imam Hasan (AS), the elder son of Hazrat Ali (AS). But the people of Arabia had become worldly and so opposed to Allah's government and the very concept of Allah's total authority on earth that Imam Hasan rejected in disgust the leadership of religious movement which had by now been converted into worldly kingship.

He kicked at worldly power and dedicated all his energies to spreading true Islam. It was his duty and mission to preach the divine faith. He absorbed himself in the religious mission and Muawiya became the King of the Islamic world totally unmindful of the Holy Prophet's dislike of worldly kingship and Caesarism.

In a short span of thirty years subsequent to the Prophet's demise, the most tyrannical kingship involving the worst shape of slavery engulfed the Islamic world in the form of Umayyid rule. Hazrat Omar (RA) had rightly pronounced Muawiya 'the Caesar of Arabia' (*Tarikhul-Kholafaa* by Siyooti p 35). Hazrat Omar's forecast about Muawiya's worldliness proved true. The son of Abu Sufyaan was the first Umayyid ruler who built a pleasure dome for himself with a royal seat. It was the beginning of that Caesar-like indulgence in worldly pleasures which marks the darkest epoch of the history of caliphs in Arabia. The religious Muslims who had seen the pure ways and days of the Holy Prophet (SA) were not only bewildered but terrified by Muawiya's worldly abandon and the display of un-Islamic voluptuousness of this so-called caliph of Muslims.

In about 200 pages of his book, the learned author lists, on the basis of historical records, the misdeeds of Muawiya and the total humiliation of Muslims and the companions of Prophet and his widows, the complete disregard of Islamic values by the self-styled Caliph of the Holy Prophet (SA). True to his style of research, the author traces the upheaval of the Islamic culture and the topsyturvydom of the Prophet's preaching to the character of Muawiya and his patrons after the Prophet, and his agents in the denigration of the Progeny of the Holy Prophet (SA).

Reading historical events in the character of Muawiya and other Umayyid rulers is a refreshing experience and the concept of Allah's government on earth is very convincingly conveyed by the author.

SURYASTA

H. V. Deshpande*

Suryasta (Perchure Prakashan, Bombay, 1989) is a collection of fifteen editorials, elegiac in nature, on the death of Jawaharlal Nehru, by the renowned Marathi journalist, Acharya Atre. It is a spontaneous expression of a journalist, a politician, a genius and a man of letters who was a veteran leader of Sanyukta Maharashtra movement. It is a poetic homage paid to a poet in action. Yet it is a careful and balanced evaluation and illumination of the life and work of Pandit Jawaharlal Nehru.

Atre wrote these editorials every day continuously for fifteen days from 28th May, 1964, in his popular Marathi daily *Maratha*. The book has only 89 pages and yet it is unique in Marathi language in many ways. It is not the biography of Nehru, nor even a brief systematic or chronological account of his life. It is not an extravagant praise of the great leader in a sentimental outburst of emotions. Neither does it criticise the drawbacks of the hero's personality. It is an enlightened mind writing on an enlightened personality of global significance. Almost all the major aspects of Nehru's personality have been discussed in *Suryasta* (i.e. 'sunset') however briefly, in a poetic way and at the same time they have been evaluated and judged impartially.

Acharya Atre, Nehru's contemporary, was never a congress man. He was rather a leftist who strongly opposed Nehru's idea of cutting Bombay from the rest of Maharashtra. He was the veteran leader of the Sanyukta Maharashtra Movement. The popularity that Nehru enjoyed at the national and international level, Atre enjoyed at the state level. Nehru was a politician interested in and influenced by literature, Atre was a man of literature interested in and influenced by politics. In short, therefore, we find in *suryasta* a genius writing on a genius.

This brief article is a modest effort towards translating some of the major thoughts and feelings and poetic revelations of the book into English for non-Marathi readers.

It was Nehru who introduced the international

dimension into the Indian National Congress. He made the Congress to support the freedom-fighters of China, Abyssinia, Spain and other countries; and he tried hard to get the international support for the Indian freedom struggle. After his visit to Russia in 1928, he travelled all over India to propagate the idea of socialism. He pleaded for the victims of the Meerut conspiracy case in the court of law and also became the president of All India Trade Union Congress. As the president of planning committee of the Congress he prepared a well defined plan of the holistic development of India, in 1938.

In his death, the bridge between pre-independence and post independence eras collapsed. The greatest leader of the Indian Democracy was no more. A bright star in the sky of world-peace was gone.

The second editorial starts with the pathetic description of the scene of the cremation. The world-leaders rushed to Delhi to pay their homage to their beloved friend—Nehru. It seemed as if the whole world was weeping on Rajghat at that time. The genius that analysed and commented upon the world history and showed the young ones of India how to look at the future of this country was now no more. The 'Maharshi' of peace who offered the 'Panchsheel' to the world threatened by the atomic destruction, was now united with the five elements of the universe.

The third editorial is called 'Tears and Flowers'. Atre comments "People showered tears and flowers over him as if there was a competition between the two to exceed each other". Nehru was a blending of the East and the West. He made a precept of democratic tradition in not selecting his successor in his own life time. Modern India is the living memorial to Jawaharlal Nehru. However, peaceful world was the only meaningful memorial to him. He used to say that we will never travel easily in a motor car with a bullock-cart mentality.

For children, he was their 'chacha'; for ladies, he was a loving prince; for intellectuals, he was a great writer, he was the artist among artists. He was the president of many science conferences, for historians, he was the researcher of 'Discovery of India'.

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Acharya Atre closes this editorial with the poetic lines of Rishi Amrohi.

हमने नेहरू की शक्ल — ओ — सूरत में
हिंद का एक मिसलिया देखा;
लव — ओ — आरिझ पे मौज — इ — गंग — ओ — जमन
तेवरों में हिमालय देखा

(We have seen in his face the image of India, on his lips and cheeks, the waves of Ganga and Jamuna, and on his forehead, the Himalaya).

Nehru rejected Gandhiji's view of accepting the British offer of Dominion status for India, in 1928, and so he moved the resolution of complete freedom with the help of Subhash Chandra Bose and the communists. He succeeded in getting it passed in the Congress. Atre remarks that Nehru did not yield to the orthodox ritualism of Gandhiji.

About Nehru's personal appearance he says, "He (Nehru) seemed unique in the uncouth congressmen's group clad in lungi-puncha and loose shirts. 'Nehru often stammered in his speech, not because he lacked thought or could not find right words, but because the speed of the occurrence of thoughts in his mind was greater than that of his speech. But he spoke with all his body. His language was clear and of politics, not that of the mysticism of Gandhiji.'"

World acclamation in the life time and global weeping at the death time, that was Nehru.

Nehru was a blending of opposite characteristics that made his life rich, mysterious and most popular. By birth he was an Indian, but by education he was a westerner. By nature he was modern but at the same time was enlightened by the ancient Indian culture. He was a patriot, liberal, humanist and a socialist. He could not introspect easily on any important issue, he used to think loudly in a huge meeting of people. He was the only leader of the Congress and yet he could not control his party mechanism. Atre further comments that Nehru could not realise the difference between poetry and politics and nobody dared to tell him so. People loved him and feared him also. He was the only architect of India's nonalignment policy. According to the situation he could get the cooperation of both the blocs without getting entangled in their tentacles and this will ever be regarded as the miracle of the international politics.

No particular political or philosophical doctrine could capture his mind, yet he was deeply influenced by the western humanism. Therefore, he could keep himself away from the revolutionary and violent ways and means of freedom struggle. He was revolutionary in his speech, never in his actions. His greatest and memorable achievement lay in his keep-

ing India away from the cold war menace.

In the sixth editorial entitled 'Nehru and Gandhiji'. Atre remarks that the ever increasing co-operation between the two eminent Indian leaders, Nehru and Gandhiji, from 1920 to 1948, and their contribution to the Indian freedom struggle has been a rare example in the world political history.

Infact, there was a great difference between the two. Though both were barristers, their family environment were quite different. The Gandhi family was traditional, religious, ritualistic, on the other hand, Nehru family was modern, rich, aristocratic, western in outlook. Gandhiji had a great faith in God, he was a puritan and spiritual while Nehru was agnostic, scientific and worldly in his outlook. Gandhiji followed his 'inner voice', Nehru his logic and reason. Pandiji loved the aesthetic arts like music, singing, dancing, drawing and poetry. Gandhiji did not take much interest in such things.

In the seventh editorial 'Nehru and Panchsheel' Atre says, "Chinese aggression on India destroyed the unity of the Asian countries and shattered the efforts at world-peace, it had shaken the Indian foreign policy of non-alignment. It was a shock for Nehru and it brought his death some years closer". Yet Atre does not agree with the criticism that Nehru's doctrine of 'Panchsheel' and 'peace' itself was wrong and defeated by the Chinese aggression. Many newly freed nations in Asia and Africa would not have fashioned their foreign policies after Nehru's 'Panchsheel' and non-alignment if that policy were a mere dream of an individual. Atre comments "The ruthless rules of social development laid down by history cannot be altered by the aspirations of great and noble men, yet the idealism of such noble men also influences the history of the world. Seen from this perspective, Nehru's fame as a devotee to world peace will be immortal while the signs of Chinese and Pakistani aggressions would be completely wiped out in future."

In the eighth editorial called 'Nehruism' the writer says, "Liberalism, Socialism, Gandhism, nationalism were all blended in his thought. Lenin and Mussolini on the one hand and Gandhiji on the other — we have to find our way between the two," he said.

The ninth editorial is really unique in its thought content. Atre has significantly pointed out that many leaders of the opposition parties that criticised Nehru constantly, were attracted by his great personality. As a result of this there were quarrels in these parties and that resulted in their factionification. The Prajagamajwadi party expelled Lohia because he criticised Nehru and it also expelled Ashok Mehta because he praised Nehru. Atre further remarks that

what happened to the Prajasamajwadi party also happened to the communists. Nehru, the magician, hypnotised the people in his own party and those in the opposition for many years.

'Rasikraj Nehru' the tenth editorial on the passing away of Pandit Nehru is remarkable in its literary richness and aesthetic sensibility. Nehru had a unique sense of beauty of fine arts. His heart was full of lofty and poetic thoughts and feelings even when he was writing his will.

The rose on his chest was never trodden in the political upheaval and was never burnt in the flames of the freedom struggle; it never withered in the defeats of the political campaigns and it never shrivelled in the petty party-degradations.

Nehru believed that poverty destroyed the beauty in the individual and social life. In 1938, Subhash Chandra Bose was elected the president of the Indian National Congress against the will of Gandhiji and hence Bapu ordered the members to resign. Panditji obeyed the order and immediately after that he came from Shegaon to Wardha on foot. In that mood he looked at the sky and saw the image of his heart in the various shades of the colours and then he wrote down his impressions, the description is moving and poetic. We have seen this great Prime Minister of India vigorously participating in the colourful festival of Holi, like a young child. Many Urdu and English poems were on the tip of his tongue. He was equally fascinated by theatre. He stayed for the entire performance of *Shakuntala* in New Delhi in spite of his heavy schedule and after the performance he went into the wings and embraced the major artists of the play.

He was a sportsman and an excellent rider. He liked to skate on the ice of Alps and Himalaya. He participated in the cricket and navigation competitions when he was at Cambridge.

The source of all such harmonious life-force was in his faith in and love for all aspects of human life. That 'Rasikraj' was now no more.

In the eleventh editorial, called 'Nehru Chacha' Atrere remarks, "While his body was being cremated at Rajghat, thousands of young ones exclaimed with grief '*Chacha Nehru Amar Rahen*,' the flow of Jamuna might have stopped at that time for a moment.

The twelfth editorial is really touching and it illuminates the inner mind of Jawaharlal Nehru. He wrote to Indira, "You are born in the year in which Lenin started his great revolution in Russia. After reading the story of Jone of Arch did you not feel to be like her? On the occasion of your birthday my message to you is, 'Be brave'. Our mind will have no fear

when we become brave and no mean deed is done by us when we are fearless. Be a friend of the Sun, live in light, then you will be a brave soldier of India to serve this country." This is a message every father in independent India should give to his daughter.

In a letter to Krishna Hutheesing he writes, "A prisoner can write letters only to his father, mother, brother, sister and wife I have no father, no mother, no brother, no wife, no son. I can write only to my daughter and sister. But Indira and Vijayalaxmi are in prison so you are the only person in the world for me whom I am permitted to write."

In another letter he writes, "A sound mind will never dwell in a weak and diseased body ... Mind and body always interact with each other... I am the most physically fit person in this prison because I take care of my body. Human life is very short, we should live it with pride by cherishing and aspiring for lofty things without the fear of the future. Yesterday was bad, today is also bad, but tomorrow glitters before us like a flame".

Again he writes, "I have been imprisoned for the last twenty six months, i.e. 785 days. During this time I never saw a woman even from a distance. How do they look? How are they? How do they speak and walk? I have forgotten all this".

Atre ends this editorial with his remark, "We forget the sense of time and place while reading such poetry in his letters".

In the thirteenth editorial called 'Nehru and Gulab' (Rose), Atre has very delicately and poetically revealed the hidden agony of Jawaharlal Nehru. The rose he loved and remembered with all his soul up to the end of his life was nothing else but his beautiful wife, Kamala Kaul, the young girl who lived in Delhi with her father, a wealthy merchant. Motilalji saw her in a wedding function and asked her hand for his barrister young son — Jawahar. Kamala was free among her friends but very shy and silent in the company of strangers. 'Anand Bhavan' was at that time a centre of western culture. So Kamala was brought to Allahabad to her aunt and was taught there (English especially). After some time Jawahar was wedded to her on the day of '*Vasant Panchami*'. Indira was born in a year. Young Jawahar then was moving from house to prison to and fro for years together. Of the eighteen years of married life, he spent much of it alone in prison and Kamala spent much of it alone either in hospital or in sanatorium.

The British were prepared to release Nehru on the condition that he did not take part in politics. Kamala strongly opposed the surrender to the British. She died in 1936. The wound of her death in

his heart was never healed. Nehru always found himself among people, flowers, garlands, slogans, crowds acclaiming his name, yet he was 'alone'. The dearest prime minister of forty five crores of Indians was alone at his heart. His soul, says Atre, was united with that of Kamala at the 'Triveni Sangam' of Prayag after twenty eight years of separation when the ashes of his body were offered to the rushing stream of the water. Such a love-story must have been very rare in the history of mankind "The 'Rose'", Atre says, that bloomed on the concept and imagination of Indian Freedom in the form of the love between Jawahar and Kamala will remain evergreen in future.

The fourteenth editorial compares Kalidasa's 'Rutusanhar' with Nehru's personality. As the poem 'Rutusanhar' is a reflection of all the natural seasons of India, the personality of Nehru also reflected a variety of them. Nehru exhibited the beauty of 'Vasant' the heat of 'Grishma' and the showers of 'Varsha'.

In the fifteenth, the last editorial called 'The Last Salute (Akhercha Pranspat)' Acharya Atre remarks, "Today, the bright golden dream that the history has never seen before will merge into the ocean of time. It is as if an end of a canto of Vyasa's *Mahabharata* or Kalidasa's epic — we feel the emptiness. The embodiment of poetry of the Indian freedom struggle is now wiped out from the face of our country."

Nehru wrote in his will, "After my death, my body should be cremated and the ashes be sent to Allahabad. A handful of it be offered to the streams of Ganga and the rest of it be thrown down from a plane on the motherland. It should reach the places where Indian farmers work very hard; it should become one with the Indian soil — be a part of it. This is my last will". Crores of Indian people will ever remember this immortal will which is a poem of a great freedom fighter and a patriot. In the past Nehru was full of India, now India is full of Nehru. Atre further writes, "Let the fields where the ashes of his body are dropped grow thousands of Nehrus that fight for all their lives for the welfare of this country. Let the rivers in which the ashes are dropped take the living inspirations of patriotism to all the parts of India."

The book is unique in Marathi — unique in its 'form' and content. It is a poetic prose. It celebrates and evaluates, illustrates, apprises, praises, depicts, interprets, reveals, demonstrates, glorifies and clarifies the known and unknown qualities of the personality of Jawaharlal Nehru in the fifteen elegies in the form of the editorials. The book seems to be a poem of fifteen stanzas about the life and work of the great poet, the undisputed leader, who dominated the political scene of the mid twentieth century world.

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Bahinabai Choudhari

L.S. Deshpande*

Bahinabai Choudhari is a Marathi poetess of the early/mid-twentieth century, hailing from the region called Khandesh in North Maharashtra. Despite being contemporary in thematic choices, she reminds the reader of her belonging to the rich tradition of the Marathi devotional poetry, that is, from Dnyaneshwar in the 13th century to Tukaram in the 17th century.

Bahinabai's poetry is the poetry of the highest order; it comes from one who, although illiterate, is a born poetess. It is essentially rustic in tone and, in that, comes very close to folk-poetry. The themes she treats and the idiom she uses are all common place and ordinary, but, by the sheer magic of her imagination and poetic craft, she makes them look unique and extraordinary. Simplicity and spontaneity characterise her poetry: The language is all colloquial in a conversational mode just as in Robert Frost. The diction and the syntax used may be traced to a dialectal variety of Marathi called "Khandeshi Ahirani". Her poems are collected in an anthology titled *Bahinai's Gaani* (Bahinai's songs).

Majority of her poems deal with the countryside and, as such convey usual, familiar experiences and impressions of rural life. There are a few among them that take the reader on a ride directly into the fields and acquaint him—of course, poetically—with the farming implements and their operations, such as ploughing, sowing, weeding, reaping, pressing, winnowing etc as in Keat's 'Ode to Autumn'.

Born and nurtured in the soil, her poetry springs from the rural environs. She is aptly called "The daughter of the soil".

The origin of her native poetic genius may be seen in the blessing bestowed upon her by Saraswati, the goddess of learning. Bahinabai's straightforwardness lies in her feminist acquiescence, for she says:

*My mother Saraswati,
Teaches me to speak.
How many secrets she sows
In her daughter Bahina's mind*

In one poem, she offers her "dandavata" (that is, lying prostrate) salutation, literally meaning, devoutly on the ground before the idol to the Mother Earth and says:

*O such an affection of the earth !
Oh ! It's boundless.
Bellies in the entire world
Are all couched within her*

Again, there is a poem in which she sings quite devotionally, all in praise of God; a few lines may be quoted thus:

*What a great alchemy is yours !
What a great necromancy !
O God, you're a great magician,
A mighty magician, indeed*

The lines that sound "loud" and "flat" in translation may be juxtaposed with the subtlety of the following, restored somewhat even in translation:

*Your footsteps' sound
Is heard in the leaves
Your moving to and fro, O God,
The wind whispers in ears*

Bahinabai is a poetess of naive common sense. She dwells on the people and the events she is associated with and, as a result, her poetry is superbly realistic despite its inherent romantic strain. Mature poetic vision is manifest in the couplets/quartets she writes. In a poem, she says:

*Give me, give me, O yogin, your ear
And listen to my words.
To provide her daughter with a maternal home,
Mother lives in her father-in-law's house.*

Self-confidence, thus, speaks through every line leading the reader to unusual sanity and rare wisdom. But in another poem named "Who'm I?" the

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poetess engages the reader in a dialogue with himself thereby exploding the myth of egotism and self-aggrandizement.

While, young, in her thirties, Bahinabai becomes a widow, consoles herself and has the nerve to stand all the stress in her life. Reacting to the loss of her husband, she invokes the Mother Earth to reveal to her the secret behind nature's course, saying :

*The tree's support is gone,
Leaving behind a shadow of darkness.*

Then, recovered from the shock, she gains in strength born of her innate wisdom, for she says :

*The distance 'twixt life & death
Is that of a single breath*

Some of her poems have been written in a humorous, lighter vein. The poetess is fond of word-play, the pleasant effects of which are hard to retrieve in translation e.g.

*One that disjoins while joining
How can you call it "a relation" ?
When the handmill grinds and emits flour,
One says it "comes" and not "goes"*

The word-play is two-fold here. Firstly, the contrast between "comes" and "goes" is significant, and secondly "go" is a taboo-word in certain contexts in Marathi, e.g. while taking leave one says "Okay, I come" instead of "I go" or "I leave/I'm leaving". Again "jaata" the Marathi equivalent of "goes" involves a pun on the word meaning "a handmill" and "go/goes".

In another poem titled "Twelve Balutedar's Gaon" she narrates in humorous terms how one's specialized job is taken over by another Balutedar, (the is, specialized contractual labour whose skill is handed by one generation to another in a traditional kind of division of labour called Balutedari) making a mess of things at large. The death-blow received by the age-old system at the advent of freedom hurts the poetess's sensibility, for, in her view, it has adversely affected the peaceful, self-sufficing feudal structure of Indian village-life in the post-independence era.

Similarly, there is a touch of humour even in the day-to-day experiences she narrates in her poem

titled "A Lamp with No Oil In It" In its paraphrased version, it goes thus:

"It's a dark night and there's a lamp nearby, but it has no oil in it. Anyhow, the oil's made available; then the wick's found missing, being taken away by a rat. When the two — the oil & the wick — are restored, the match box is found misplaced. Soon it is recovered, but with just one match-stick left. It strikes fire and sets the wick aflame. The flame begins to burn, but, scared of darkness, is soon out".

The subtle humour it contains is self-evident and needs no comment.

The fantastic elements evidenced here in some of Bahinabai's poems remind the reader of what the American new critic Ransom calls "the miraculous". One may notice it in the following lines

*The lush-green lawn on the earth
Flies up in the sky,
And turns blue
In the course of its flight.*

And, again, in the lines cited from another poem

*An earthworm turns furious
Keen to be called ..
A hooded cobra*

Bahinabai's imagery is remarkable — the presence of the similes and metaphors is never felt, they come so imperceptibly, so naturally. Disparate experiences are yoked together but not through violence and may be said to coalesce, rather than to co-exist, here in a harmonious admixture. The poetess offers a dream-sequence as though in a panoramic vision through her poetry and compels the reader to visualise it in all wakefulness. It is an example, not of "regional", but of "Indian", a hundred and one per cent "Indian", poetry, as can be evidenced from the English version of her famous poem "The Mind", cited below :

The Mind

*The mind's rambling, far more rambling
Like a bull amid full-grown crops —
The more frequently you push it away,
The more frequently it returns.*

The mind's wanton, far more wanton,

Now racing here, now racing there,
Just like currents
The breeze produces in water.

The mind's whimsical, far more whimsical;
Who can clutch it by hand ?
Romps it, romps it, untimed,
As though it were a gale, or a hurricane.

The mind's venomous, far more venomous,
Unique is its mode.
Less severe is scorpion — or snake-bite,
for incantation sets it right

The mind's a bird, much like a bird,
How overwhelming is its power;
How flies it about on the ground,
Now soars it up in the sky

The mind's agile, far more agile,
Never at peace with itself.
Now masquerades it as lightening there.
Now flashes it all along here

The mind's a bit, a tiny bit,
Sizing like a poppy-seed.
The mind's vast, immensely vast;
Even the sky hardly enfolds it.

O God ! What a fantastic gift the mind is !
Nothing's like it in the world.
What kind of a Yogin* you are !
What a feat is that yours !

O God ! How's the mind ?
How's all that occurred ?
Oh ? Where have you envisioned it,
All that, in wakefulness ?

* A Hindu Ascetic who practises Yoga implying physico-spiritual exercises i.e. withdrawal of the senses from external objects with a view to achieving complete emancipation of soul from the clutches of body

(The extracts quoted in the body of the text and this poem are the author's own translations from the original Marathi)

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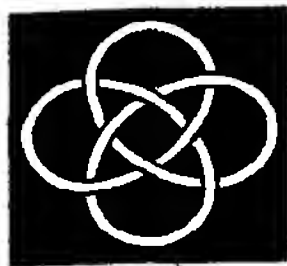
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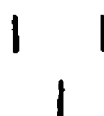
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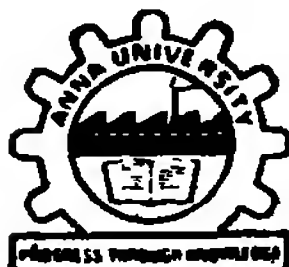
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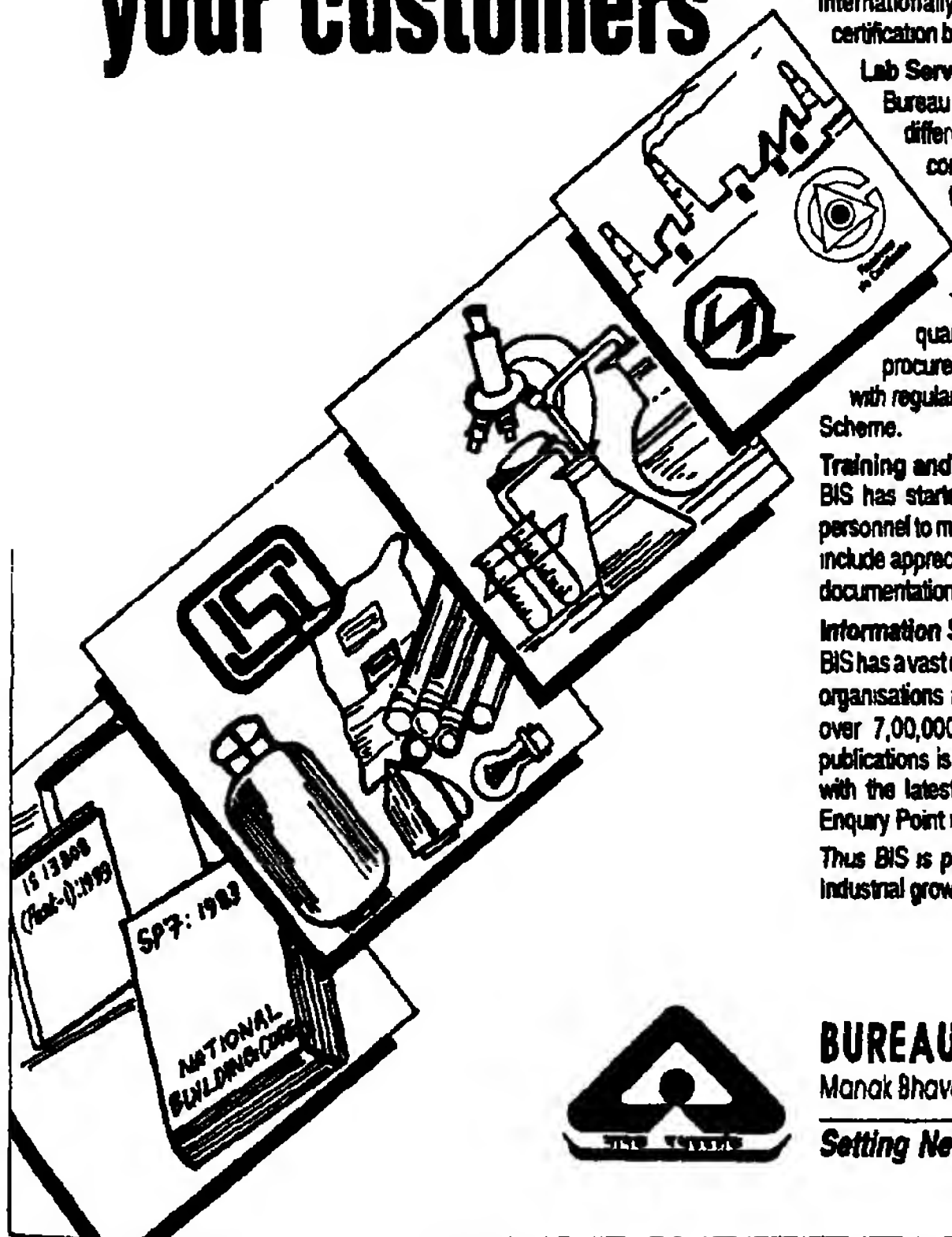
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- Undertake survey and make forecast of the needed growth and development in technical education,
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- Allocate and disburse grants to technical institutions and Universities imparting technical education,
- Promote innovations, research and development in established and new technologies,
- Formulate schemes for promoting technical education for women, handicapped and weaker sections of the society,
- Promote an effective links between technical education system and other relevant systems including research and development organisations, industry and the community
- Evolve suitable performance appraisal systems for technical institutions
- Formulate schemes for the initial and in service training of teachers,
- Lay down norms and standards for courses curricula physical and instructional facilities, staff pattern, staff qualifications quality instructions, assessment and examinations,
- Fix norms and guidelines for charging tuition and other fees,
- Grant approval for starting new technical institutions and for introduction of new courses or programmes,
- Lay down norms for granting autonomy to technical institutions,
- Provide guidelines for admission of students to technical institutions,
- Withhold or discontinue grants to such technical institutions which fail to comply with the directions given by the Council;
- Declare technical institutions offering courses in technical education fit to receive grants,
- Advise the University Grants Commission for declaring any institution imparting technical education as a deemed University
- Set up a National Board of Accreditation to periodically conduct evaluation of technical institutions or programmes,

The Statutory Bodies of the Council are:

- An **Executive Committee (EC)** for discharging functions assigned to it by the Council
- **All India Boards of Studies (BOS)** on academic matters including norms, standards, model curricula, model facilities and structure of courses etc
- **Regional Committees (RC)** to look into all aspects of planning, promoting and regulating technical education within the regions

Highlights

- Statutory and other bodies of the Council constituted
- Regulations regarding norms and guidelines for admission for unaided professional colleges issued
- Regulations for processing of proposals for new institutions/courses increase in intake issued
- Supreme Court Judgement required all un-approved institutions to get themselves approved/or otherwise by AICTE by 31st March, 1994. Task Forces set-up on Regional basis reviewed un-approved Institutions/Programmes and completed review by 31st March, 1994
- Conditionally approved institutions were reviewed by experts through physical verification before December 31, 1994 for approval or otherwise for 1995 onwards
- Programmes of quality improvement and performance of technical institutions formulated and proposals considered
- A National Board of Accreditation (NBA), an independent body within AICTE was constituted and approaches developed
- Discussions were held for international cooperation in Technical Education with other countries

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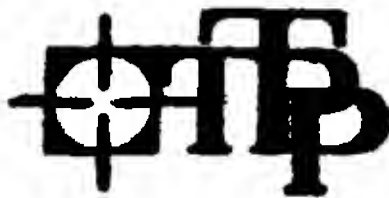
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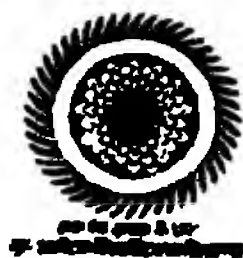
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Dr. V. Natarajan
REGISTRAR (IC)



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The University was established in February 1993. It is located in the Central Tribal Belt of India and at present has Prof R K Singh as its Vice Chancellor and Prof H L Gupta as Registrar.

Prof R K Singh had joined the university on June 22, 1995 and is making sincere efforts to establish new job oriented and career courses in the University Campus. These are namely

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- MSc Photonics
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Prof H L Gupta
Registrar

Dr R K Singh
Vice Chancellor

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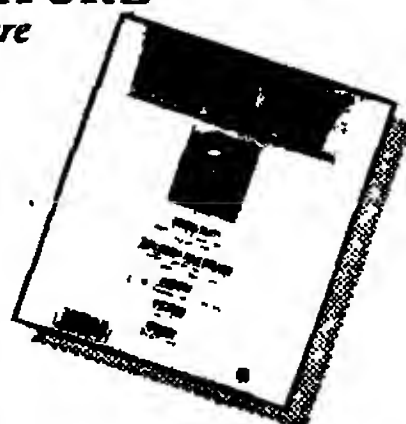
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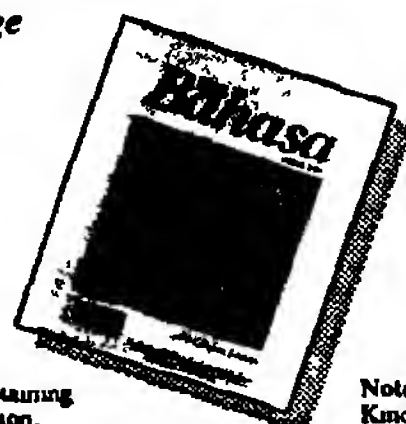
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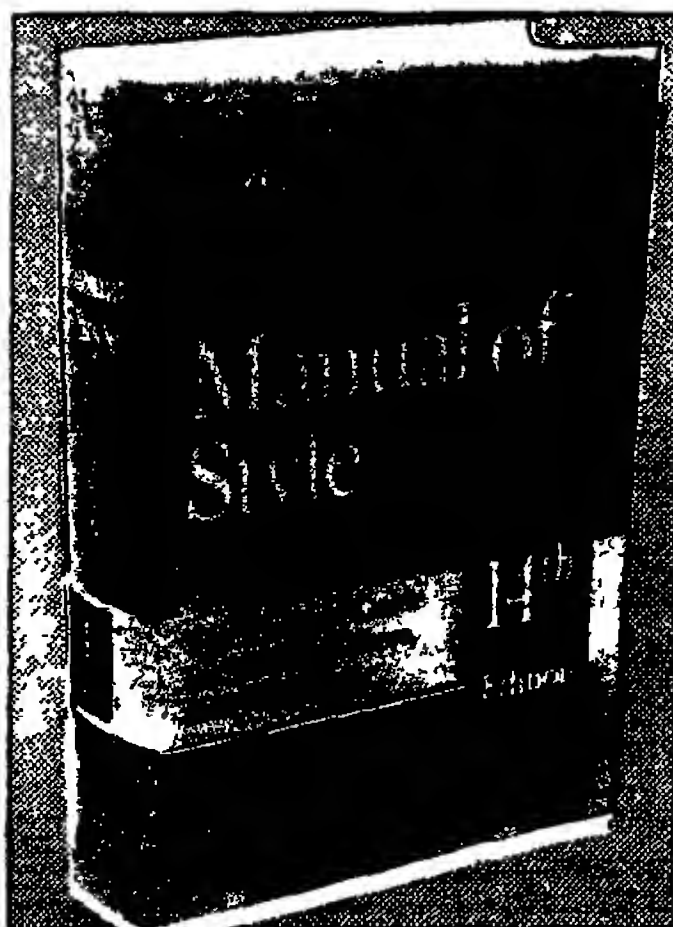
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	d) A pass degree plus one year link course or any other equivalent course
	with a minimum of 45% marks at the examination on the basis of which his/her eligibility is to be determined
Centres and Date for Test :- Calcutta, Delhi, Hyderabad, Lucknow and Varanasi on 6 6 1996	
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	(Male only) (Female only)
3- year B A (Hons) *	(a) Passed +2(10+2 pattern) or equivalent examination with 45% marks in the aggregate (b) Age Between 17 and 20 years as on 31 12 1996
FACULTY OF ARTS	
(i) 1-Year B J ** B Lib & Inf Sc ** and B P Ed **	Graduate (10+2+3 pattern) with 50% marks in aggregate or Post-graduate with 50% marks in aggregate Students passing 3-yr B Sc course in Physical Education, Health Education & Sports are also eligible for one year B P Ed Course
(ii) 1-Year M J	B J of BHU or equivalent with 50% marks in aggregate
(iii) 1-Year M Lib & Inf Sc	B Lib Sc of BHU or equivalent with 50% marks in the aggregate
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(v) 2-Year M A (Museology)	M A in History/AIHC & Arch /Sanskrit/History of Art or in allied subjects with 50% marks in the aggregate
FACULTY OF SCIENCE/MAHILA MAHAVIDYALAYA	
	(Female only)
(i) 3-Year B.Sc. (Hons) *	(a) Passed +2(10+2 pattern) or equivalent exam with 45% marks in the aggregate in Science subjects Mathe Group: Physics, Maths plus any one of the following Chemistry, Statistics, Geology, Computer Science, Geography Biology Group: Physics, Chemistry plus any one of the following Biology, Geology, Geography (b) Age Between 17 and 20 years as on 31 12 1996
(ii) 3-Year B Sc. course in Phy Edu, Health Edu & Sports	Passed +2 (10+2 pattern) or equivalent exam with 45% marks in the aggregate in science subjects Age Between 17 and 20 years as on 31 12 96, relaxable upto 22 years in case of SC/ST and National/ International Sportsmen

FACULTY OF COMMERCE

- 3-Year B Com (Hons.)*** (a) Passed +2(10+2 pattern) or equivalent examination with Commerce or Economics or Maths, as a subject with 45% marks in aggregate
- (b) Age Between 17 and 20 years as on 31.12.1996

SANSKRIT VIDYA DHARMA VIJNANA SANKAYA

- 3 Years Shastr(Hons)*** Passed Madhyama of B H U or +2(10+2 pattern) with 45% marks in aggregate

FACULTY OF EDUCATION

- (1) **1-Year B Ed */ B Ed (spl) *** Graduate under 10+2+3 pattern with 50% marks in aggregate /honours (Including Shastri, B Mus of this University) or M A /M Sc /M Com with 50% marks in aggregate (Candidates passing Acharya B Sc (Ag) / M Sc (Ag) are not eligible)
- (2) **1-Year M Ed** (a) Graduate (10+2+3 pattern) and B Ed /B Ed (spl) with 50% marks in theory OR
(b) B Ed./B.Ed (spl) with 50% marks in aggregate of theory and Post-graduate degree

FACULTY OF LAW

- (1) **3-Year LL B **** B A /B Sc /B Com (10+2+3 pattern) with 45% marks in aggregate or B Tech /B Sc (Ag) /M B B S or any other degree/examination (10+2+3) recognised by the Bar Council of India
- (2) **2-Year LLM** 3-Year LL B after graduation under 10+2+3 pattern or 5 year LL B (10+2+5 pattern) recognised by the Bar Council of India with 50% marks in aggregate

FACULTY OF PERFORMING ARTS

- (1) **3-Year B Mus** (a) +2 (10+2 pattern) or an equivalent examination or a Graduate/Post-graduate with any of the following -
- (i) Vocal/Instrumental Music as one of the subjects
 - (ii) Third year of 3 year Diploma in Vocal/Instrumental Music examination of this University or an equivalent examination
 - (iii) Without offering Vocal/Instrumental Music as one of the subjects provided the candidate has passed one of the examinations mentioned in the Information Bulletin
- Note -** 1 It is mandatory for every candidate to have obtained 50% marks in Music practical in each case of the requirement mentioned above
2 Candidates admitted to B Mus Course shall not be eligible to pursue simultaneously any other course
- (2) **2 Year M Mus Vocal/Instrumental** (a) B Mus in Vocal/Instrumental Music or B A (Hons) (10+2+3 pattern) with music of this University or an equivalent examination from a recognised University with 50% marks in practical
OR
(b) Bachelor degree (10+2+3 pattern) without Music of this University or an equivalent examination from a recognised University provided the candidate has also passed one of the examinations mentioned in the Information Bulletin with 50% marks in practical

FACULTY OF VISUAL ARTS

- (1) **4 Year B F A *** Passed +2 (10+2 pattern) or equivalent examination with 45% marks in aggregate
- Age - Maximum age 22 years as on 31 12 1996**
- (2) **2-Year M F A ** in Painting /Applied Arts/Plastic Arts/ Pottery & Ceramics/ Textile Design** Passed B F A in the subject concerned (10+2+4 or 10+5 pattern) with 50% marks in aggregate

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* Only pass marks are required in the case of SC/ST candidates

** Only 40% marks are required in the case of SC/ST candidates

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Date of Issue of application forms

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Raipur dated 15-1-96

Date of Pub. 30-1-96

Last date : 15-2-96

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